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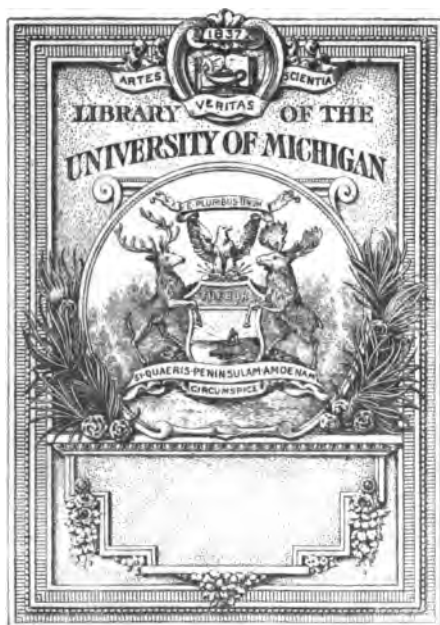
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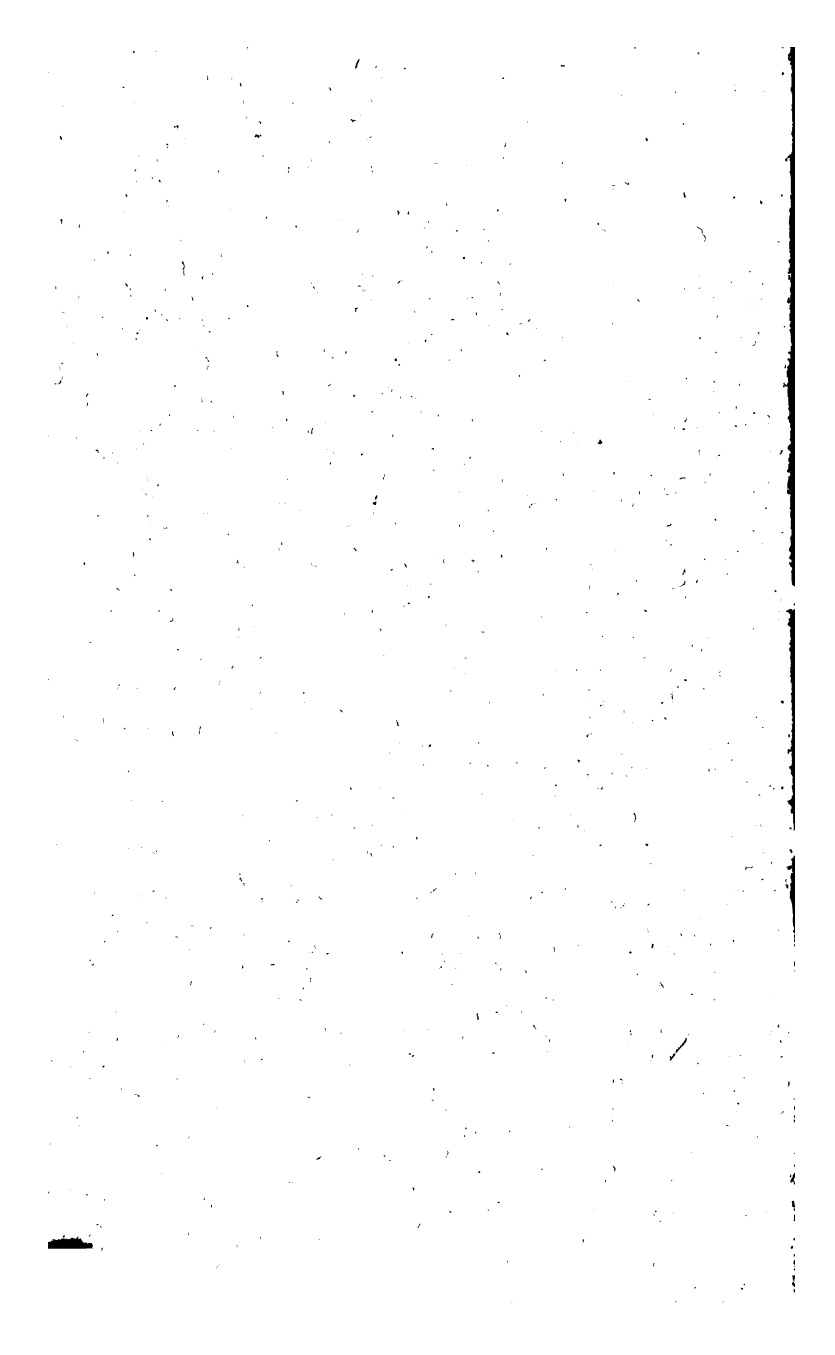


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Thomas C. ...
A CHARIOT OF FIRE.

THE CARS
IN PROPHECY AND HISTORY
WITH
THE WONDERS OF RAPID TRAVELING
AND SIGNIFICANCE OF
THE MODERN RAILWAY SYSTEM.



Many shall run to and fro.—*Gabriel.*

They shall run like the lightnings.—*Nahum.*

A TOKEN OF THE NEARING END OF THE AGE.

By Rev. D. T. TAYLOR.

Author of *The Reign of Christ on Earth; Few Saved; The Coming Earthquake; Science and Resurrection; The Increase of Crime, etc., etc.*

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1888.

DEDICATION.

To the million of men who are operating the vast railway system of our country, this work is kindly and respectfully dedicated by the author, with the sincere desire that they exercise the nobility of spirit which characterized the Bereans who by searching sought to know for themselves the truth of what they heard from another (Acts 17: 11), and thereby be led to thoughtfulness of God, pure living, and faith in the Crucified One, and thus see their way to love the blessed hope of the King's return (Titus 2: 13) in His cherubic chariot at the solemn end of this age, when there shall come for the evil and the unbelieving judgment and wrath, but for the pure and saved a brighter, better, and enduring world. Matt. 25.

THE AUTHOR.

For Table of Contents, see page 167.

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CHAPTER I.

AN INTRODUCTION:

EXPOSITORY, CRITICAL AND HISTORICAL.

THE LORD hath His way in the whirlwind and in the storm
and the clouds are the dust of His feet (Nah. 1: 3.)

He whose car the winds are and the clouds
The dust that waits upon His sultry march,
When sin hath moved Him and His wrath is hot,
Shall visit earth in mercy, shall descend
Propitious in His chariot.

Cowper's Task.

1 It is obvious that the poet, in thus describing our Lord's return from heaven, not only drew on the sentiment quoted above from the inspired prophet, but, as can be seen, well nigh makes use of the prophet's words. Evidently the whole trend of this first chapter is adventual. Not alone temporal judgment is intended in the severe words, nor temporary deliverance meant in the glowing promises. On the contrary, verses 3 and 5 open up Advent, and bring the final conflagration. Very solemnly and firmly does Rev. Dr. Gill relate these to "The last day when the world and all the wicked inhabitants of it will be burnt up, as in 2 Pet. 3: 10." (*Com.*) Verses 7, 9, 12 are, as Jerome wrote, couched in terms of comfort for the church of Christ, and are too strong and far reaching to indicate only a temporal deliverance from Senacherib and Assyria,—for affliction did often rise up upon Israël in subsequent years. They can only refer to the time when "Israel shall be saved in the

Lord with an everlasting salvation" (Isa. 45: 17). Nevertheless, the general drift is of a mingled character, as in chapter second, and also many passages in the other prophets, while nothing is strained or wrested if one take away from Nineveh much of Nahum's book, down to chapter 2, verse 6, and apply it elsewhere, beginning the real "burden of Nineveh" only at the last named verse. But we do not so insist.

2 And now if we adopt the view of Bish. C. Woodsworth (in Notes on the Bible, London, 1872), that chapter 1: 15 is to be understood in a double sense, we can refer the first sense to Israel's deliverance from her Babylonian and Assyrian oppressors, the second to the Christian age (Rom. 10: 15), and final deliverance of all the true Israel by the sudden coming of the Avenger and Restorer; intimated in the promises "Affliction shall not rise up a second time" (1: 9), and, "I will afflict thee no more" (verse 12). With this the reader should compare Isaiah's fifty-fourth chapter. And thus the great enemy, being at the advent of the Avenger literally and forever "cut off" (verse 15.), we easily and quickly reach the final scene, the words in chapter 2: 1 connecting themselves without strain with the prophecies concerning our Lord whose "day of preparation,"—the prelude to "the day of trouble" (1: 7), now in the vision opens up to view and rushes on apace.

3 The writer is inclined to the opinion that as of Daniel's twelfth chapter, where a new, rapid, and immense system of traveling is predicted, carries toward the end and into the events and years that presage it, as Nahum's first chapter is unmistakably

and confessedly retributive and eschatological, so also Nah. 2: 1-5 is adventual and has a last day reference and eschatological trend. It is not hastily, nor rashly, nor without reasonable authority that he moves toward this new position. And while he cannot follow the main conclusions of worthy expositors, yet he very readily avails himself of their study and research. It is easy in verse 1 to pass from Babylon, "the hammer of the whole earth" (Jer. 50: 23, so Fausett and Brown), the Lord's "battle axe" (Jer. 51: 20) for pulverizing His enemies, to Christ the appointed destroyer of the nations (Psa. 2: 8, 9). One is as an iron hammer; the other wields the iron rod (Rev. 2: 27). The words of Nahum are exactly applicable to Christ. The destruction effected by Him is utter and complete (Dan. 2: 34, 35). All earthly power disappears. He then may be the (Heb. *poots*) hammer or scatterer referred to here, as in Genesis 11: 8 and numerous other passages, a work of disintegration conveyed in this word is ascribed to "the Lord." Compare also Isaiah 34: 2 and Matthew 21: 44. "Before thy face" or into thy presence (from the Hebrew *pah-neem*) is rendered "before" in chapter 1: 6, and presence or "at His presence" in verse 5, his presence in these places evidently referring to the church's presence before Him when at the second coming He personally appears and the church beholds her Lord. Not "before" the walls of Nineveh, but instead, suddenly into the vision the prophet who represents the church and who is the unready to meet Him. It is the "quick" sign at the end of gospel days (Rev. 22: 20), the star's "thief-like" coming at the last day (Rev. 15).

4 Thus the vision of that coming—given for the church—is a sudden one. It is as the sudden transition at chapter 1: 15 to a gospel strain, which, by Dr. E. Henderson, is called “beautifully abrupt.” Both Henderson and Lange very properly make this verse 15 the first verse of the second chapter, showing thereby a connection of subjects. Here then, the Pulverizer of the kingdoms bursts into view. Daniel 2: 34, 35 well sets forth the grinding process. The nations are smitten by Christ’s rod—the stone removes them as chaff. Just so suddenly does the angry Lamb come out of his temple (Mark 13: 37). The sudden coming inaugurates sudden destruction, as Paul asserts in 1 Thess. 5: 3.

X 5 The church, now expecting deliverance, is admonished in the laconic, rapid sentences that follow: 1, Keep the munition; 2, Watch the way; 3, Make thy loins strong; 4. Fortify thy power mightily. No language can exceed this in aptness as a warning of the Second Advent near. It sounds just like our Lord’s admonitory words in Luke 12: 35, 36. The munition is the stronghold or “fort,” as it is rendered in Isa. 29: 3. The waiting believer must

“Hold the fort for Christ is coming.”

And he must watch the way. Not once, but again and again he is bidden to do this—watch for signs (Rev. 16: 15), watch for the Lord’s return from heaven as exhorted in Mark 13: 35–37. He is to watch the dawning of the day, watch the way by which the end is ushered in. He is to look up and watch the way of Him who “hath his way in the storm,” (1: 4), the path down the skies over which the King’s chariot is to roll. (Luke 21: 28.) E

must possess the strong loins, hence he must "gird up the loins of his mind" (1 Pet. 1: 13), "in view of the manifested presence" for which he evermore hopes. With divine might he is bade to fortify his Christian position as one who is Christ's soldier, and who must stand before the face of the great Captain. Pusey and other expositors do not fail to see such bearing in this passage.

Then touching on Israel and her spoilers — Israel just as much spoiled, and her excellency turned away in her long captivity today, as ever, just as much emptied of her glory as when a captive to Babylon, — the transition is easy and instant to heroes in red and scarlet, and thence from the light wood chariots of Nineveh's streets, to the ponderous iron cars on fire that rush into view, moving swiftly all over the land.

6 The red of the shield and scarlet of the valiant man is perhaps typical. "The fighting dress of the nations of antiquity," writes Dr. Keil, "was red." Perhaps the Chaldeans were thus attired (Ezek. 23: 14, 15). Lange refers to this passage as proof that red, or scarlet was a favorite color at Babylon. Scarlet was a favorite color in Babylon, as Dan. 5: 29 shows. It seems to have been the robe of honor, for Belshazzar, the king, "clothed Daniel in scarlet." Still the text makes no allusion to the entire dress, or the war dress, and Dr. Gill finds nothing but the "idols and images" alluded to, and no mention made of soldiers in red. Perhaps the idols were red, as in earlier centuries it was a custom in Greece and Ethiopia to color their gods red. And Lange allows that the color of the fighting men of Assyria was blue, which is proved by Ezek. 23: 6, where blue is said to have

been the dress of their rulers, captains, and cavalry. Thus attired, the fighting men are said to be "gorgeously" arrayed as in verse 12, and the statement of Dr. Gill on this verse, that the military forces of Assyria also dressed in "purple, scarlet, and crimson," finds no Biblical support whatever elsewhere.

7 Blue, then, being the dress of the armies of Nineveh, the "red" and "scarlet" must be referred to others outside Nineveh. Who are these? "The mighty men are not fighting men, generally," says Keil, "but brave men, heroes." (Judges 3: 29. Bible Com.) Observe, it is not said that the dress of the heroes was red, it is only their shields "made red," or reddened. Lange makes the mighty men "heroes," and the shield, made of copper or bronze, is of this red color while reflecting the sunlight; or the shield was perhaps made of raw bull hide and dyed red before going into battle, or by blood in the conflict. And if the valiant men in scarlet were not the fighting men in Nineveh, as is proved they were not, and no evidence exists that red or scarlet were favorite war colors at Babylon (while the heathen of Jeremiah's time are said to have used "blue and purple" as a favorite color for "clothing"), who, then, are the heroes and valiant men thus attired, and where does the prophecy belong? If, as Lange admits, "the red light from the shields proceeded from the copper covering" (*Com.*), and if the valiant men are not soldiers, as can be shown, then it is possible to bring the prophecy further down in the stream of time than any century before Christ.

Now red and scarlet was a favorite color for attire of the Jewish women, especially those in high rank as 2 Sam. 1: 24, Prov. 31: 21, Jer. 4: 30, and Eam

4: 5, show. The "scarlet thread" comes in connected with Rahab, the harlot (Josh. 2: 18, 21), and scarlet is the color of the harlot church of mystery Babylon (Rev. 17: 4). It was also a color worn by officers in the Roman army (Pliny 22: 3, and Matt. 27: 28). Constantine, the Emperor, gave his imperial robes of scarlet and purple to Pope Sylvester the First, and his successors. For centuries the ensigns and coats of the soldiers of England's armies are red, the fez, or cap, and trousers of the modern French Zouaves are red; these are the valiant men of two great modern nations, conspicuous in all modern warfare.

8 On the other hand, Christ was "red, or blood-stained, in his apparel" (Isa. 63: 2), his shed blood for sins was red (2 Kings 3: 22), "garments rolled in blood" are red (Isa. 9: 5), and our Lord in mockery was decked in the scarlet robe (Matt. 27: 28). The juice of the grape, the symbol of His blood, is red (Prov. 23: 31), it is the "blood of grapes." (Gen. 49: 11.) The red blood saved Israel at the first passover (Exod. 12: 13). And as all special details of the armies of Babylon are utterly wanting, the red of the mighty men and scarlet of the valiant may be blood, not dress cloth.

9 "Red," writes Lange, "is the color *first* of the joyous splendor of the host of divine warriors, 2 Kings 6: 17" (*Com.*). The reference is to the color of fire. McClintock renders Nahum, "The men of prowess are crimsoned in dress" (*Cyclop.*), and we see that these are the religious and chosen christian colors as well. The sense given by Gesenius the shield stain in Nah. 2: 3 is, "made red or red red" (*Lex.*, page 14). Josephus makes the scarlet thread a symbol of fire (*Ant.* iii, 7, 7), and

blood and fire have been the church's Baptismal and martyr robes. Now Faucett and Brown, with other authorities admit that the pronoun "his" in the sentence "day of his preparation," denotes the Lord. Then "his" in connection with the mighty and valiant men, as Lange admits, may better refer to the Lord. These must be the Lord's warriors or host, whose color is blood red or fiery scarlet. It is impossible to avoid this conclusion. In 2 Chron. 26: 17, we read that eighty of the priests were valiant men, the Hebrew term being the same as in Nahum. Hence while red or scarlet is a favorite color with the Roman hierarchy, the "scarlet line" was significant of blood redemption, and the color sits as well on better shoulders, viz., the true Christian Army of the age. Suiting the Scriptures, an army of valiant men, under heroic generals, have for centuries existed and whose active fighting forces are fast invading all the world. Theirs is the typical red and scarlet, their baptismal dress, the blood of the Lamb and fire of the Holy Spirit; their motto and war-cry, Blood and Fire. It is easy then, without any strain on the words, to refer all the terms of verses 3 and 4 to the Christian chieftains of our times and to the coming angels, who are, says Lange, "The fiery host of joyous warriors."

10 Further proof is not wanting to sustain our conclusions. The Hebrew *gibbohr*, rendered "mighty men," is often used to signify the chief men in the Hebrew church, while in Psalms 89: 19 Christ is the one "*mighty* to save," and in Psalm 24, He is "The Lord, *mighty* in battle," and in Jeremiah 32: 1 "The great, the *mighty* God." The word is descriptive of the hunter, warrior, hero, champion, one wh

is great and strong. But it has also the sense of ability and activity, as in 1 Kings 11: 28 and Nehemiah 11: 14. These men the lexicons style "active capable, and enterprising" (Gesen. Lex., page 173), and here the word cannot denote strong warriors in the army. *Gibbohr* also denotes, practically, "a man" — a good man, a manly man, which is its exclusive sense in 2 Samuel 22: 26 and Psalms 18: 25. Very curiously the term here is "the — man," while the word "upright" is another Hebrew word, an adjective that signifies "perfect, sincere, upright, without blemish" (*Con.*, page 1350). "And with *the* [upright] *man* thou wilt show thyself upright." The true, good man is no doubt meant. If we use the term in a moral sense (as in 1 Cor. 1: 26) it is easy to take these mighty men out of the region of Nineveh, and transfer them — as we must the chariots — into the nineteenth century, as denoting the strong Christian heroes of the church. The idea is sustained by Lange, who writes, "His heroes are God's heroes." *Com.*

11 In all the first five verses we are considering, the only terms that appear to confine them to ancient armies are mighty men and valiant men. But if the "his" refers to Jehovah, then the valiant ones in bright red are His also. We find the same term in 1 Kings 1: 52, turned into a "worthy" man, that is, says Gesenius, an "honest man," really a man of moral worth or goodness, in opposition to "wickedness;" and in Ps. 60: 12, the same word refers both to the fight of faith by Christian heroes than to battles in blood by Chaldean soldiers. Indeed, the Hebrew term is not exclusively employed to designate strength, valor, force, but also signifies wealth,

riches, substance, goods. And Gesenius allows its use tropically to denote "moral strength, good quality, integrity and virtue" (*Lex.*, p. 311), giving as examples of such use Gen. 47: 6, where it is made "men of *activity*," and Ex. 18: 21, where we have "*able* men, such as fear God, men of truth, hating covetousness." Most assuredly, few *such* valiant men were found inside or outside of Nineveh at her siege, B. C., 625. We have then the highest authority for withdrawing these terms from a mere military signification, whether referring them to ancient or modern armies, and applying them to the last times, in harmony with the general trend of Nahum's words thus far. In these last days we find an army of fighting men whose baptismal robes is the red blood of redemption, and whose own red blood is the seed of the church. It may, if one please, also include the very latest phase of the church militant, whose favorite color is red,—an army whose invasions, attacks, battles, victories, defeats, commanders, soldiers, service, drill, etc., are all reported in military terms, but whose warfare is only against sin and for eternal salvation. To say the least, the coincidence in the case is both significant and singular.

In Jeremiah 9: 3, we are taught that he who defends the truth is a "valiant" one, and it is through faith in the Crucified and Coming One that the expectant believer "waxes valiant." Heb. 11: 34.

12 Accordingly the "he" who recounts his worthies is not the generals of Chaldean and Midian armies, nor are they the railroad conductors, as some fancifully interpret, but it is "The Lord." It is the Lord's heroes, the Lord's able men, the Lord's worthies, and the Lord's Day of preparation. As in

Rev. 11: 18, the Lord comes to dash in pieces his enemies, and also to reward his people. While making ready to thus be manifested, the Fire-steel cars appear and rage. The Hebrew *addeer*, found twenty-six times, and rendered "worthies," not only means mighty, noble, lordly, famous, principal, but also glorious and excellent, in which sense it is used five times in describing the glory, excellence, etc., of the Lord God. Worth, in a moral sense, seems intended. In Jer. 25: 34-36, we have "*principal* of the flock," plainly intending the leaders in the church. It is used of moral quality in Ps. 16: 3, where "the *excellent*" are named, meaning those who excel in piety and virtue. In no one instance does it mean soldiers or fighting men (Gesen. Lex., p. 14). As the "he" who possesses the worthies in the Lord, so then the worthies may denote the leaders, workers, and men of excellent worth who compose the church of Jesus.

13 "Recount" is from a Hebrew word that simply signifies "remember." A personal remembrance of the good is here most evidently taught. It is God who remembers them. The Hebrew term has no such meaning as counting, numbering, or counting again, as King James' translators — biased perhaps by an Assyrian application of the passage — lead one to imagine. *Addeer* is being mindful of, holding in mind, remembering. It is never in one hundred and ninety-eight places turned into "recount," or y word like it, save here in Nahum. (See Heb. n., pp. 385, 386.) Lange has it, "He remembers nobles," and the late revisers change the English m to what it should be, reading, "He remembereth worthies." The place, then, must teach, not a re-

ward of heathen soldiers, but a divine remembrancer of the good who have obeyed the admonitions in verse 1, and stood valiantly for God's truth, and watched for the Lord. For these "a book of remembrance is written" (Mal. 3: 16.) In no sense can the words apply to the Babylonian military.

14 "They shall stumble in their walk." (For *walk* see Con., p. 362. For *stumble* see Con., p. 621.) Well does Faucette and Brown, also Henderson, call attention here to "sudden transitions" in prophecy. The abrupt sentence may compare with chapter 3: 3, where the stumbling is over corpses, and refers to the slain at Nineveh's capture. It is rendered "shall fall" in Dan. 11: 35, and these refer to faltering, fiery, and trying times. It is also rendered feeble, decayed, cast down, overthrown. Coverdale renders it, "They fall in their array." The Septuagint has it, "And they shall be weak as they go." Tropically considered, the verse may easily be turned to mean the weak believer who stumbles, and hastens to his hiding-place in God, who is his "High tower," Ps. 18: 2, and finds in him in time of trouble a sure defence, "For God is our defence." The Christian's prayer is, "Be thou a house of defence to save me," Ps. 31: 2, and with David, the waiting and tried believer cries, "I will wait upon [or for] thee, for God is my defence." Ps. 59: 9. But we do not insist, and the vision here and onward may, by a "sudden transition," pass over to Nineveh, with its gates, river and palace, and Huzzab, — generally understood as denoting the queen.

15 Interpreted thus, nothing remains but to show that the splendid passage on the chariots is a vision only accomplished in our times. And even were v

in error, and the obscure sentences we have now sought to bring into our age, belong, as most of the expositors say, to Nineveh or her captors, still the chariot vision, so far as is known, cannot belong there. Meanwhile we insist that our interpretation and application is as fair and sound as any given by the puzzled and varying Nestors of modern biblical exegesis.

16 Touching again on "sudden transitions" occurring in prophetic verse, we call attention to Habakkuk, where, as in Nahum, "the Chaldeans" are introduced, chapter 1: 6-17, and the strain abruptly turns to the Lord's second advent, chapter 2: 1-4. The great apostle's quotation of the verses in Heb. 10: 39, stamps the adventual trend of the old prophecy, and puts such relation beyond a single doubt. It is singularly thrown in where least expected, as is Nahum's vision of the chariots, and when related the scene changes, the old or previous strain is renewed, and the writer proceeds with his main subject, as does Nahum in the burden of Nineveh.

17 Nahum, interpreted in this light, furnishes warning, instruction and comfort for the church. The words of this seemingly dry prophet glow with light and sweetness. As to the details concerning Nineveh and Chaldea, we really know almost nothing, so barren, so meager is our information of that time. Having a profound reverence for the sacred oracles, we would fear knowingly to do violence to any text, however obscure or of minor importance it may appear, by fancifully perverting its meaning to apply erroneously where it has no bearing whatever. Here the evidence looks strong and unanswerable, and we may easily perceive the Second Advent, and the mag-

nificent sign that all can and do behold, and which leads on to that Advent, viz., the Herculean car of fire and iron,—an unceasing Toiler,—a perpetual marvel, whose influence is potent to change the status of kingdoms, a car of power swiftly conveying the gospel messengers over all the wide earth, to warn and win all nations with offers of eternal salvation, and the tidings of the return of the earth's divine King.

CHAPTER II.



Many shall run to and fro. Dan 12: 4. The chariots are with fire of steel in the day of His preparation. Nah. 2: 3. (Revised Version, marginal reading.)

AN IMPORTANT SUBJECT.

THE subject is unique, but important, momentous, and fascinating. The writer treads no beaten path in the present exegesis but stands alone both in interpretation and application. Nevertheless his feet are on firm ground and he calls no man master. If any cry "Fancy," and feel disposed to strike, let them read first. As for the rest we offer no apology for earnestly calling attention to a masterly, world-wide, visible token of our dear Lord's nearing advent and one of the grandest signs of our times. With Professor George Bush, who though dead yet speaks, "I believe we are living in an age expressly foretold by prophecy, and just opening upon the crowning consummation of all prophetic declarations." In the striking language of Hiram Munger, "I believe we are a prophetic people riding in prophetic carriages, and carrying a prophetic message." To that heaven-sent, mighty message the servant of God must be

true, and without fear cry aloud and spare not, but repeat with world-wide utterance the thrilling cry "Maranatha!"

RAPID TRANSIT.

A remarkable feature of our time is rapid transit. Countless crowds of mankind and merchandise are day and night moving over all the sea and land with terrific speed. This swift movement of men, women, children and things is accompanied with bustle, clamor, and excitement such as never until this century agitated our world. No previous age of men ever saw anything like it. This rapid transit and the agency by which it is effected has altered alike the tone of society and the face of the earth.

From Adam down, until within a century past, the subtle energy of fire was never forced into the service of man to aid his engineering and assist his locomotion. The genius of our time has changed all old methods of power and speed. Were Jehu here, his furious driving by horse would sink into insignificance before the mad march of the locomotive spurred on by its driver. Were Pharaoh alive, his six hundred chariots would appear like wheelbarrows beside the stately railway trains. Even Cæsar's chariots of ivory would pale before the splendors of the palatial cars that are owned by and carry Jay Gould, Vanderbilt, Pullman and the Prince of Wales. And a single iron-clad on the sea would in a brief time, with a velocity of twenty miles an hour, sink the entire fleet of twelve thousand galleys of the Persians at Salamis, or scatter and crush the combined fleets of four hundred and eighty ships at Antony and Augustus at Actium, B.C. 31. Hug

ness, haste, power, celerity are the methods and motives of today. Be quick! is the cry of the age. ↵

GOD IN HISTORY.

The Word of God depicts this change, and the hand of God is seen in its history. Jehovah is performing a great work in the earth among men. Inspiration declares, "He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth" (Rom. 9: 28). This shortening up of the work, this swift closing is thrown into this age. Ours, then, is the finishing time. At this period "The Great Day of the Lord is near and hasteth greatly" (Zeph. 1: 14). The words become emphatic. With this period of cutting matters short and hastening the end, the attitude of the church of Jesus is to correspond; "Looking for and hastening unto the Day of God" (2 Pet. 3: 12). All the commentators say that these Scriptures mean "The speedy completion or fulfilment of the divine word"; hence the hurry, the rapid movement, the new methods for speed seen everywhere. Each decade multiplies and accelerates them. Profiting by these agencies, missionary action receives new impetus, the gospel swiftly pushes to the centers of the dark continents, and to the ends of the earth. It is an inspiration. It is His own work.

A VAST EXPENDITURE AND WHY.

Since 1825, the world has expended the vast sum of over fifteen thousand millions of dollars in construction; steam railways. \$15,000,000,000! Do you know how many that is? Bore holes through the centers fifteen thousand millions of silver dollars, string them close together on a wire, and lay the silver

chain on the equatorial line. It will girdle the earth and two thousand miles to spare! Why all this marvelous outlay? Is it all and solely of man's genius and skill, and for man's pleasure and profit? Why are the millions rapidly moving, swift as the wind, always and every where? Has the Creator of all men and all forces no hand in these? Now, we hold that it is but to subserve His grand purpose in swiftly opening up all the earth to the knowledge of His divine gospel to prepare the way of the Lord and the coming of the King. It spreads yet wider. It is going, going like lightning over sea and land, and with it the solemn warning of the speedy end of this evil age and the quick return of earth's divinely chosen King (Psa. 2: 6). The last nation, Thibet, is now reached—the King cometh—then “the end.” Matt. 24: 14.

OUR TIMES PREDICTED.

My selected texts describe this very time. When were men to “run to and fro”? *Ans.* — In “the time of the end.” Dan. 12: 4. When were chariots to “run like the lightning”? *Ans.* — “In the day of his (the Lord's) preparation.” Nah. 2: 3. Both phrases denote a latter day epoch. Both point out years that lie near at the end, and evidently both cover the same marked period: they cannot be divided. We need not tell the reader that the phrase, “time of the end” (used four times), does not mean the end itself, but rather a season lying near, and previous to the end; a season that falls in after a long period of many tyrdoms (Dan. 11: 35), a season characterized by various military movements (Dan. 11: 40), and by a greater increase of knowledge (Dan. 12: 4) — some say the

period since the Great Reformation under Luther, others the last seventy-five years, and others still the last forty-five years of this age. Without insisting on a definite period of years, it is sufficient for our purpose that this season be thrown into the last century of Time's years. It is easy to do this, for all its tokens are before us. All signs tell us that the last century has come.

A DAY OF PREPARATION.

Turning to Nahum's season of preparation, during which the strange chariot rushes into sight, we find the Hebrew word *Koon* (Heb. Con, p. 583), translated "preparation," also used in Joel 3: 9 in the eschatological prediction, "*Prepare war*," etc.; Amos 4: 12, we have "*Prepare to meet thy God*"; in Isa. 40: 3, "*Prepare ye the way of the Lord*," — all of which passages are adventual, without doubt referring to the preparatory events that precede the manifestation of the divine presence to men; and the pronoun "his," say Faucett and Brown, refers to Jehovah. So, in Ezek. 7: 14, the same word is rendered ready in the verse, "Even to make all *ready*," with which compare our Lord's warning words in Matt. 24: 44, "*Be ye ready*," etc.; also Rev. 19: 7, "His [the Lamb's] wife hath made herself *ready*"; and, finally, the Master's language in Matt. 25: 10, "The Bridegroom came and they that were *ready* went in with him to the marriage and the door was shut." Indeed, we shall have little difficulty, and less hesitation, in referring the season of the Lord's preparation to our very age, our times, the later years of human probation, when a mighty, world-wide effort is being made to prepare mankind for the great Judg-

ment Day. In the progress of this inquiry we shall find ourselves compelled to locate it here. This is especially and essentially such an age or era, as the church of Christ well knows.

SWIFT TRAVEL FORETOLD.

Turn with us now to the wonderful angel-prediction in Daniel: "Many shall run to and fro." Following the Greek Septuagint which reads "Until many be taught," Wintle renders this rare passage "When many shall have searched diligently" ("Daniel: by E. Wintle, 1836"), and Gesenius strangely gives the Hebrew here (but nowhere else) a metaphorical meaning. Following these, perhaps, Dr. George Duffield so interprets it, and the writer in his large volume ("The Reign of Christ," p. 310) was in 1855 misled by Duffield. Now we are bold to claim there is no authority for so doing. On the contrary the Hebrew *shoot* in each and every one of its thirteen usages in the Old Testament signifies motion to and fro, whether on land or water. And no author cited elsewhere, who insists upon the terms including the sense of investigation or searching, fails to include also the primary idea of movement. Mathew Henry, Dr. Gill, Dr. Coke and Dr. Clarke all allow this. Alas how often men have only given us their interpretation of texts instead of a literal translation! The seventy wise Rabbis did so. But we should observe that while the result of this vast movement of the "many" is the "increase of knowledge" still the object of travel is not stated. It is only inferred. The prime, grand idea of *shoot* is motion, going about.

THE BIBLE HARMONIOUS.

Thus in Num. 11 : 8, we have the words "and the people *went about* and gathered it": that is the manna. They literally went about, they moved hither and thither. In 2d Sam. 24 : 2, the Hebrew is made "Go now *through*," and in verse 8, "So when they had *gone through*," meaning traveled all about. In Jer. 5 : 1, the prophet is told "*Run ye to and fro* through the streets of Jerusalem," and in Jer. 49 : 3, we have the same phrase with the same meaning, viz., locomotion. Very curiously the primary and bottom meaning of *shoot* is (1) "To whip, to scourge, to lash, and then (2) to row, as if to lash the sea with oars, in which sense it is rendered "mariners" in Ezek. 27 : 8,* and "rowers" in verse 26. Thus it appears to be a word of motion, and the motion according to the corresponding term both in Greek and Latin is the up and down or back and forward motion of one's arms, or the complex up, down, back and forward motion of oars or the wings of a bird. (Gesen. Lex. p. 1040.)

A QUERY.

Did the revealing holy angel behold in the distance the wheels and screws of countless steam vessels lashing with ceaseless blows like a whip all of old earth's waters? Or did his vision take in the



d gyrations of iron cranks propelling iron

Revised Version renders it "rowers."

wheels on iron roads and lashing the air in all directions? Who can tell us? We read Gesenius and marvel.

FAST TRAVELING FORETOLD.

"But mainly it means," says Gesenius, "To run up and down, to go to and fro, hither and thither in haste." Again, he says, "To go over the earth or land, to travel through it" (Lex., p. 1040). Young's Analytical Hebrew Concordance gives the sole meaning as "To go to and fro." Agreeing with this, Dr. Parkhurst gives its meaning, "To run about hither and thither, or to and fro repeatedly," and citing Dan. 12: 4. And it is worthy of our notice that this lexicographer makes the primary or basic word mean "shoot, shot, scud," terms, as all know, that signify to drive a thing with force or violence, quick motion, and rapid passage. (Heb. Lex.)

Old Bishop Coverdale gives a strictly literal meaning to the words, thus, "Many shall go about." (Bible, 1535.) A. Purves, in 1764, renders it the same.

Among the best of commentators is Albert Barnes. This ripe scholar explains it thus, "Many shall pass up and down in the world, or shall go from place to place." (*Com. in loc.*)

Rev. Thomas Williams makes it, "Many shall run to and fro, hither and thither, like couriers [*i. e.* swift horsemen] in the time of war." (Cottage Bible.)

And the view of a mere searching, as Wintle and others suppose, is far better substituted by the view of Lange, who, retaining the idea of movement, writes, "They shall run about,—namely, for the purpose of searching or investigating." (*Com. in loc.*) Nevertheless, we insist that "purpose" does not ar

pear, and while Lange sees here but a huge crowd of roaming sight-seers and searchers, Dr. Joseph Benson, with whom agrees Rev. Dr. Barnes, goes further, and writes: "Running to and fro doubtless points to the journeys, voyages and labors of gospel ministers . . . who should traverse sea and land, and travel from place to place, from country to country, to spread the knowledge of divine truth. (*Com. in loc.*)

A REMARKABLE TEXT.

Evidently then we should conclude that this passage predicts and inaugurates an extraordinary era of travel of all sorts of persons, and the purpose, not stated, is to be determined by the methods of travel in use and the facts in history. The words mean travel, motion, movement, locomotion, journeys, excursions, going and returning. But how? With



what movement? "Like war couriers" says Williams. "In haste," writes Gesenius. "As if shot, like a bullet," echoes Parkhurst. Where do these find the idea of intense swiftness? We reply, in observing that this word of motion is used twice in Job (1: 7 and 2: 2) to describe the swift travel of the fallen angel Satan, who says "I am come from going *and fro* in the earth," while twice elsewhere, 2ron. 16: 9, and Zech 4: 10, this peculiar word sets forth the quick movement of the "eyes of the Lord which *run to and fro* through the whole earth." Su-

pernatural speed is here named, and yet this very word is by the angel to Daniel applied to the latter day transit among mortals! How we are here reminded of the words of Calvin who, contemplating the strange chariots of Nahum exclaims, "Exceeding every thing human. As if they were sent down from Heaven"!

RUNNING QUICKLY.

Shall "*run.*" Not walk. The snail's pace of the old-time traveler is to vanish. Shall "*run.*" But not alone with the speed of the ancient foot-man (Gen. 49: 21) or the faster travel of the trained steed (Jer. 51: 31), but run in such haste as to resemble the imperial demon who launches himself through the air as lightning (Luke 10: 18); they shall scud as the cloud does in the air, or shoot as the dart, or bird, or bullet! In a lecture at the Mildmay Conference, March 3, 1886, Dr. H. G. Guinness referred to "rapid locomotion everywhere" as a sign of the times and fulfillment of this very text. Why, the bicyclist now propels himself by his own unaided muscle at a speed of three hundred miles in twenty-four hours; huge steamships move five hundred miles in twenty-four hours; while steam cars move at the rate of a thousand miles in twenty-four hours and men in balloons nearly double this distance in the same time.

A MARKED PERIOD.

All this extraordinary speed falls into "the time the end," and it is constantly increasing. A railway train moving but a mile a minute dashes over ground eighty-eight feet every second. This is lit

ally to dart or shoot. Ancient travel was at a snail's pace compared with the speed of the man whose hand controls the engine. This is the chariot of fire! Settle it in your hearts then, reader, that here is a divine prediction made twenty-five hundred years ago in Asiatic lands of the coming of an extraordinary age of travel, travel in great haste; and this infers new methods, new facilities, and new powers at the command of man. Are such methods in use? Then the prediction is accomplished, the consummation near.

THE MOVING MILLIONS.

But, further: The text supposes a carrying system not only swift beyond all methods hitherto known, but gigantic in its proportions, hence attention is called to another feature of the angel's words, viz., the vast number who will travel. We read, "*Many* shall run." Do not start when we say this may mean, and we think does mean millions, and hundreds of millions. The word, it is true, may denote a few, in our English tongue, or very, very many. It is a word of wondrous possibilities. For example. in Matt. 24: 5, where the false Christs are said to be "many," something like fifty-four is meant, this being the total number known in history. In John 21: 11 "many" designates one hundred and fifty-three, this being the number of the fish in the net. In Mark 5: 9, "many" may denote six thousand five hundred, which was the number of soldiers in a Roman legion. But how the word expands when we read "*Many* are called, but few are chosen." Matt. 20: 16. "By one man's disobedience *many* were made sinners." Rom. 5: 19. "Through the offence of one *many* be dead." Rom. 5: 15. "The (the church) being *many* are one body." Rom.

12: 5. "Christ was once offered to bear the sins of *many*." Heb. 9: 28. "The Son of man came to give his life a ransom for *many*." Matt. 20: 28. Turning to the Hebrew term we find this adjective, *raḥ*, in scores of places, signifying a multitude. Thus, for example, "My righteous servant [Jesus] shall justify *many*." Isa. 53: 11. "He bare the sin of *many*." Ib., verse 12. Now take the word elsewhere in this very chapter: "*Many* of them that sleep in the dust of the earth shall awake." "They that turn *many* to righteousness." "*Many* shall be purified," etc. How many shall be turned to righteousness, purified, and awake and shine in the first resurrection? *Ans.* Millions. This suffices to show what a vast host may be included in the number who "run." Indeed, the word means here just what the Rev. J. N. Darby said it does, viz., "The mass of the people."

PROPHECY FULFILLED.

With marvelous exactness do facts answer to the divine prediction. Where one used to travel a mile, today a thousand travel a hundred miles. From four hundred and fifty passengers on the first steam railway train in England, in 1825, the number increased to one hundred and forty million passengers in 1857, and by the year 1882, the number of passengers on all the railways of great Britain, a total length of less than twenty thousand miles, had reached the incredible number of seven hundred and fifty-two million.

But if the figures of travel for Great Britain whose whole United Kingdom has no more miles steam railway than has the single state of Illinois, appear enormous, then how will our marvel increas

when told that our great country has over seven times as many miles of steam highway as Great Britain, and that in 1886 the passenger traffic of the United States reduced to a mileage basis, ran up to the incredible number of 9,133,673,956 passengers!

On the steam railroads of the single state of Massachusetts, there were carried in 1887 nearly eighty-three millions of passengers, and an increase of seven millions annually. In the same year, but three railroads carried more than a million of passengers out of and into the city of Philadelphia during a single centennial week. Indeed, the multitudes in motion as travelers are countless. Reports show that the horse and elevated railroads, inclusive of the three great cities of St. Petersburg, Boston and New York, carry "to and fro" six hundred millions of passengers annually. On all these and in every city in the world, animal and even steam power will doubtless soon be superseded by electricity. Imagine the people of old Babylon, Jerusalem and Rome traveling about at that rate! It was three days' journey to go around Nineveh (Jonah 3: 3), and nearly one to go across it. A horse-car would have carried Jonah clear across it from wall to wall in two hours, and a steam car, clear around it in an hour and a half.*

*The city was a square, and sixty miles in circuit.



THE SEA-GOING CROWD.

It is safe to say millions of people live on the oceans and inland waters of our globe. On the first there are over sixty thousand sailing vessels, over twenty thousand steamboats, and small craft without number. All are in constant motion. Think of the vast numbers that go up and down in vessels. The one hundred and thirty great line steamships that cross and recross between Europe and America, carry yearly half a million of first-class passengers, while, during the last fifteen years, no less than six million souls—a host equal to a whole nation—have removed in ships and steamers from the old world to the new. The spectacle of such masses in swift, endless movement was never before seen on earth. It was reserved for “the time of the end,” “the day of God’s preparation,” and this generation beholds it.

WHAT MAY BE.

It is seen that in but two countries, two giant nations, England and the United States, the number of passengers who ride annually on the steam cars nearly ten billions. Imagine the thirty-five cities on the globe that each have a population of over half a million souls and an aggregate population of thirty-three millions, to have carried out and into them steam cars as many each year as are carried out

and into the city of Boston, which is sixty millions. What a running to and fro! and yet if the years go on, it may come to pass; and wonderful as it would be, all this travel is foretold in the few simple words of God's angel.

GOD'S WORD TRUE.

"Many shall run to and fro." Let us add to that David's affirmation, "Forever, O Lord, thy word is settled in Heaven" (Ps. 119: 89). Each trip we take on the steam cars is another witness of this grand token. The reader experiences this truth and assists to fulfill the striking prophecy. We had reached an era in the world's history, when locomotion by steam, heat, or fire, in powerful iron chariots was needed. The demand created the supply, and God's hand is in the history. The wonder strode upon the stage. It has a purpose; the purpose is grand. Its tireless energies ceaselessly drag the multitudes to and fro "in haste," and the Great Day which it heralds is coming, coming, coming!

CHAPTER III.

The chariots are with fire of steel. . . . They shall rage in the streets. Nah. 2 : 3.

THE CHARIOTS.

HAVING fully and, we think, fairly considered the angel's prophecy, and shown that it calls for a multitudinous and swift travel, and a new agency of locomotion, the way is now amply prepared to investigate the strange chariots of Nahum's second chapter. We propose to prove by historic facts and careful criticism, that the era of their coming, the materials of which they are constructed, the element that controls their movements, the effect of their action on the ground and forests, the hideous combination of sounds they emit, their mad collisions, their show of an array of torches, and their terrific speed, together with the utter absence of such a chariot in all antiquity previous to B.C. 625, compels us to refer them to the steam cars of the present century. First of all, however, we desire to point out some of the peculiarities of the Hebrew prophecies, which, when we have considered, it will be seen that there are on exegetical grounds valid and unimpeachable reasons for removing this remarkable chariot from the realm of Nineveh. We frankly confess that, in so doing we do not follow the commentators. Audacious enough to hew out a path of our own and become innovator, we still propose to eschew fancy and follow common sense, sound criticism and high authority.

PECULIARITIES OF PROPHECY.

1 The prophets did not locate or time all they saw and wrote. For example: John might not have known just when or where the gunpowder vision would be fulfilled. Rev. 9: 17, 18. Its fulfillment ran down fourteen centuries, and into other lands.

2 The prophets did not always understand nor have explained to them all their visions. Daniel says, "I heard, but I understood not." Dan. 12. It is therefore possible that Nahum heard and saw things in like manner.

3 The prophets sometimes abruptly change the theme and place, for in the divine trance something new and strange is suddenly thrown in, and thus things wide apart are mingled in the vision.

4 They sometimes had dual or double visions, or saw things two-fold, looking through the near and beholding the far, looking through the foreground or world-agent and seeing a second agency in the background.

5 The prophets couple predictions and omens of a national or metropolitan destruction with tokens of the end of the world and last judgment.

6 They appear to make judgments on kingdoms and cities types of the final Day of Judgment. All admit this.

It is our duty to know, in such peculiar scriptures, the correct rule of interpretation. To ignore rule is not to perceive the truth. It tends to dwarf and misapply a prophecy. We hold that the lawless method, so often adopted, of seizing upon those splendid adventual passages that abound in the Old Testament, turning them into tropes, and whittling them down to a mere local judgment, is subversive of truth

and makes void the Word of God. But, alas, in many quarters even the advent is ignored and set aside.

EXAMPLES.

Examples are not wanting to illustrate these rules. Thus:—

In Ps. 18, David in spirit is abruptly changed into a representative of the last church, the crying widow of Luke 18, and passing from a mere personal deliverance from Saul, he describes prayer for Christ's coming, His appearing from Heaven, the translation, etc. It is cramping and belittling the language to give it any other meaning.

In Deut. 32: 32, while Moses in spirit is delivering his burden [or declaration, as the word means,] and detailing evil on apostate Israel, he abruptly changes, and, going outside the main theme, describes the earth's internal fires and a burning world. Centuries of time are leaped over. Keil is quoted by Lange as writing of this, "Only to be completely fulfilled at the end of the world. 2 Pet. 3: 7." And Lange himself says, "It is a judgment which concerns the whole world." (*Com in loc.*) It is obviously abrupt and foreign to the main theme.

In Isa. 13, Babylon is the burden of the prophecy. But, says Lange, this is a part of the world's judgment and "The later New Testament descriptions of the Great Day of Judgment connect with it." (*Com.*) The prophet suddenly passes from invading Med and a city's ruin to the Day of the Lord, when sun and moon are darkened, heaven and earth shake, as the whole world is punished. The burden of Babylon but not all is of Babylon.

And so the law of dual vision, and double symbol, and twofold prophecy that allows us to distinguish two serpents in Gen. 2, to perceive the great sinning cherub behind Ezekiel's King of Tyre (Ezek. 28), to recognize the devil back of pagan Rome (Rev. 12), to see and separate the end of the world in Moses' vision of Israel and Isaiah's burden of Babylon; also permits us to take out of the burden of Nineveh by Nahum a feature of rapid transit by iron cars that does not belong to nor was ever found in or outside of Nineveh B.C. 625. Dr. Gill strongly hints that the prophecy contains more than Nineveh's doom, and you are summoned to notice further, —

DIVISIONS OF NAHUM.

1 That three verses in Chapter 3, viz., verses 8, 9, 10, are given to "No," a city in Egypt, certainly three or five hundred miles from Jerusalem, and more than thirteen hundred miles from Nineveh. This needs no further proof to support it.

2 One verse, chapter 1: 15, relates to gospel times as compared with Isa. 52: 7 and Rom. 10: 15. In so referring to the text, we are supported by Dr. John Gill, Dr. Lowth, Bishop Wordsworth, Dr. Pusey and many others. This brings us into our age, a good many centuries this side of Nineveh's capture and ruin.

3 The first seven verses of chapter 1 relate to retribution for sin, the last coming, and day of doom and fire. Thus applying them, we are sustained by Jerome, John Calvin, Dr. Gill, Bishop Lowth, Dr. Pusey, Lange and others. Dr. Gill, quoting 2 Peter 10, directly refers the passage "To the last day of general conflagration" (*Com. in loc.*). Says

Jerome, "The prophecy belongs to the close of the world, and the comfort of the saints therein — to the Day of Judgment." And Lange, equally clear, writes, "The judgment of Nineveh is only a reflection in time of the one eternal judgment . . . He articulates the judgment of Nineveh into the joint connection of the one divine judgment of the world" (*Com. in loc.*).

Thus, while many would force the whole of Nahum on old Nineveh, we have shown that gospel times, the last judgment and day of fire are all made conspicuous in his book. These are topics foreign to Nineveh. The three chapters have only a total of forty-seven verses, and Egypt, gospel days, and the consummation occupy eleven verses, or nearly one-fourth of the whole. What, then, becomes of the argument, or rather, the rash assertion, that all of Nahum relates to the city on the Tigris? Now, do these fire and iron cars belong to Nineveh's day? Our answer is, No more than does the Day of Judgment.

Meanwhile, as heretofore, the intelligent crowd of biblical authorities are copiously cited, who, though failing to perceive our conclusions, yet materially assist us to reach them. We must "Buy the truth and sell it not."

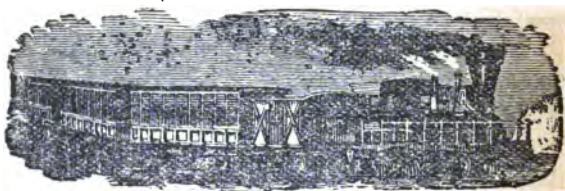
NAHUM'S TIME AND STYLE.

Nahum is called one of "the lesser prophets." His "burden" simply denotes a declaration of good or evil. He is of obscure origin. Whether he wrote at Nineveh or in Judea is unknown. Josephus says he wrote during the reign of Jotham, one hundred and fifteen years prior to the destruction of Nineveh. (2 Chron. 28. Ant., B. ix., ch. 11.) Dr. William

Smith and others dissent, and date his time in the reign of Hezekiah, holding that he lived and wrote from the vicinity of Jerusalem. Hezekiah reigned B.C. 726-700. 2 Kings 16. Caper-naum is literally, "the village of Nahum." Many think he lived there and gave it his name. Nahum's style is terse, forcible, graphic and clear. "But," writes Dr. Smith, "some words and forms of words are peculiar to himself, and some are foreign words." (*Vide Dict.*)

Nineveh was a great city of Assyria, lying on the east bank of the Tigris. It was sixty miles in circuit. Nahum foretells its doom. An army, four hundred thousand strong, under the lead of Nabopolassar, the Chaldean, and Cyaxares, the Median, besieged and took it B.C. 625. In a little time it was nearly obliterated from the earth. Since the excavations of A. H. Layard in 1845-47, and later on, and the unearthing by others of Assyrian monuments, inscriptions, and bas-reliefs, Nahum and Jonah have claimed unusual attention from archæologists and biblical scholars. It must be remembered that nearly all the commentators on Nahum wrote while Nineveh was lost in the debris of ages, and her chariots and all else about her were comparatively unknown. The writers on this prophet since 1825, the era of railroads, are few indeed. This accounts for errors of interpretations of the older writers; and while new discoveries have thrown great light on obscure passages, still the more recent expositors, we think, fail to recognize the whole truth concerning many things. Our readers are urged to consult "Nineveh and its Remains," two volumes, 1849, and "Discoveries among the Ruins of Nineveh and Babylon," two volumes, 1853, by Layard.

A TRAIN AT MIDNIGHT.



Coming to the chariots: on Sunday, January 4, 1880, Rev. T. De Witt Talmage rose in his pulpit in presence of his vast audience in Brooklyn, solemnly read this text and asked,—

“If that be not an express railway train under full headway at night, what is it? While reading the text you seem to hear the clash of the car couplings, the roar of the wheels, and the terrific velocity on the iron tracks.”

The doctor inquiringly suggests; we positively assert. He gives no proof; we will prove our assertion, making it good by evidence. The vision of Nahum, Daniel and John was quickened by the Holy Spirit, and why not the first see the iron and steam train, a mechanical wonder of this nineteenth century, as well as the second a coming iron empire (Dan. 2: 32, 43), and the last what nearly all expositors concede, the iron guns and burning gunpowder in Europe's battles with the Turks in the fifteenth century, as described in Rev. 9?

ANCIENT CHARIOTS.

Now the chariot, first to claim attention, presents wheeled vehicle or riding carriage used for war, pleasure, in all antiquity, drawn by animals, chiefly

horses, and never propelled by heat. We find the word often in the sacred writings. In the passage under consideration no horses are named. These chariots seem different from others. They have a wonderful air of independence, and run and act as if self-propelling. As they are without horses, so are they without charioteers. All their actions are ascribed to themselves. They are very formidable. But those of Babylon and Nineveh were not formidable, being small and light. On the contrary reading Hab. 1: 7, 8, and Ezk. 23: 23, Rawlinson concludes that the cavalry of these nations was more formidable than their chariots. (Five Monarchies, 1. p. 406.)

NOT OF IRON.

Were they iron? No. Hayden says the invention of the chariot is ascribed to Erichthonius of Athens, about 1486 B.C.* The date if correct takes us back to the time of Moses and Israel in Exodus and agrees with the first mention made of them in Joshua 17: 16, 18. But by every careful critic of today the chariots of iron there named are explained to be war chariots made of wood, and tipped, bound, plated, and so strengthened with iron.†

The assertion of Cetesias that Queen Semiramis (in the fourth generation after the Deluge) had one hundred thousand scythe-armed chariots is in harmony with his mythical story that she invaded India with an army of three millions of foot soldiers, and is by all good authorities pronounced utterly fabulous.‡

Sir G. Wilkinson says B. C. 1530.

Smith's Dict., Art. Iron, Gill's Com., etc.

"Fabulous and extravagant." So Rawlinson in The Five Great Monarchies 1. p. 422.

No scythed chariots are so named in the Scriptures, and probably no iron ones. The chariots of Nineveh's time and region were Assyrian, Chaldean or Midian. It is especially these that concern us. But be it remembered that we know nothing from written history of the composition of these chariots. All we do know is obtained from the monuments uncovered since 1845. Layard, supported by Rawlinson, testifies, "The Assyrian chariot was probably made of wood." (Vol. ii. p 269.) Senacharib owned "a multitude" of these. (2 Kings 19: 20—23.) It is proved the ancient chariots had no seats, no springs, only carried one or two men, and were constructed of wood and tipped with metals. Those of Babylon were of wood and resembled the Assyrian, "unless" writes Rawlinson, "they were like those of Susiana ordinarily drawn by mules." Dr. Eadie concludes those outside of Nineveh in the siege were "ruder" than those within the city.

CHARIOTS OF WOOD.

These chariots are fully pictured in Layard's works, in Benomi's volume, in Appleton's Cyclopedia, in Smith's Dictionary, Dr. Kitto's Cyclopedia, McClintock and Strong's Cyclopedia, and elsewhere. All agree that the earlier chariot was a small, semi-circular wood frame, with raised sides, open behind, mounted on an axle with two wheels of only four or six spokes, rude, and resembling a diminutive New England horse cart. They were moved by horses or mules, were low and light, and never constructed for ease of speed. To make *such* a car "run like the lightning" would be its sure destruction. Thus early, we cannot find that lamps were used upon them, or that

either charioteer or warrior carried a trumpet or sounded a bell. "The chariots of the early ages," writes Dr. John Eadie, "were probably little superior in style or convenience to modern carts. They were made of wood and were often burned in war." Such, no doubt, was the common war chariot described in Nah. 2: 13, which in chapter 3: 2, is set forth very differently from the horseless, screaming, ponderous cars seen in chapter 2: 3, 4. The reader is invited to mark the contrast as we proceed in this argument. This climax of contrast is reached when Layard and Benomi picture to us the King's royal car in Nineveh, as taken up in the hands by one man and carried from a boat containing seven persons (where it had been riding with the King in it) on to the shore, he bearing the car on his shoulders. A small affair, truly, and yet evidently an impossible task, were the car made all of metal. We find no ponderous chariots described in detail at all in history, until the reign of the Kingdom of Persia; but this is many centuries too late for 625 B.C. Even the luxurious cars of the old Roman kings and nobles, from Nero to Honorius, made of silver with trappings of gold, are by the historian Millman scornfully set forth as "the silver and gold carts of antiquity," destitute of ease and convenience, and all their pomp not so preferable as the "plain, modern coach." (Gibbon, iii., p. 254.) In Appleton's Cyclopedia is seen a cut of a Roman, also of an old British chariot, the resemblance being to an ox-cart wheelbarrow made especially for dumping its load blind. Surely, none of these can be the swift vehicles in which the multitudes were to "run to and fro" the wind and lightning moves.

CHARIOTS ARE CARS.

We shall do no violence to language in calling a chariot a car. Benomi in every place calls the chariot of the King of Assyria "the royal car." In the Latin Vulgate scriptures, chariot is turned into car. In Latin the *carpentum* was a cart of two wheels, the *carruca*, a carriage of four wheels. It was also styled *carrum*, and *carrus*. "Nero never traveled," writes Dr. Anthon, "with less than one thousand *carruca*." In French, chariot is *un char*, and in Celtic it is *carri* or *carra*. Hence, from the Latin word *carrus*, says Webster, comes our English word car, a wheeled wagon. It is the short, significant name of our marvel. If, now, we suppose that Nahum had been a Roman instead of a Jew, had lived at Rome instead of Jerusalem, and had written in Latin instead of Hebrew, then his words Englished out of the Latin would read: The cars shall be, etc. Thus we find with ease the favorite name of that chariot of the moderns which eclipses in might and magnificence all the chariots of past ages. But this car possesses characteristics totally unknown to all previous riding carriages, which are:

A STRANGE CHARIOT.

- 1 It is a chariot of iron.
- 2 It is a chariot of fire.
- 3 It is a raging chariot.
- 4 It is a justling chariot.
- 5 It has the show of an array of torches.
- 6 It is a ponderous chariot.
- 7 This chariot moves with a velocity hitherto unknown — shall run like the lightning. All of which finds realization in the locomotive steam engine a

its train, and nowhere else. "It is intended," wrote John Calvin on this text, "to set forth what is terrific." The old writers, who never saw or even dreamed of a steam railway express train, said this passage was terribly hyperbolic. The nineteenth century beholds it real, and startlingly true.

IRON IN NAHUM'S CARS.

Dimly have expositors seen the iron in this car. We quote,—

Matthew Henry, who two centuries ago wrote, "They must be *iron* chariots."

M. Pool, in 1683, said, "What with the glittering of polished *iron* about the chariots," etc.

Dr. John Gill wrote, "The wheels being of *iron*, or cased with it, should strike fire upon the stones in in such quantities that they should look like torches flaming."

David Bernard's Bible, translated in 1840, has, "The chariots shall be with flashing *irons*."

Bishop C. Wordsworth D.D., makes it "The chariots shall be shod with flashings of *steel*." (Notes on the Bible, 1872.)

Lange has, "The chariots blaze with *iron* equipments," etc.

The American editors, McClintock and Strong, say, "With the fire of *irons* [flashing *steel* armature] is the chariot."

Prof. E. B. Pusey D.D., in "The Minor Prophets, 55," writes, "The chariots shall be with the fire of *irs*; the words seem to indicate that the chariots are in some way armed with steel."

The Anglican Church Commentary, edited by Hooker, says, "Literally, the chariots are with fire of

steels, i.e., sparkle and flash with *steel*. . . Probably it means a fine kind of *iron* or *steel*."

The learned Dr. Samuel Davidson in his Commentary is equally explicit, observing, "Probably it means a fine kind of *iron* or *steel*."

And the late Revised Version throws out the blundering word "torches," and puts steel in its place: "The chariots flash with *steel*, or [*mar*, Heb.] are with fire of steel."

STEEL, A FINE KIND OF IRON.

Prof. Gesenius, the erudite Hebrew lexicographer, has settled the meaning of the Hebrew term which so many thus make to denote steel. Interpretingly he writes, "With the flashing of irons are the chariots," but he defines *paladoth* [torches] as denoting "steel, or a fine kind of iron." (Lex, p. 846.)

With him agrees the later lexicon of Dr. Julius Fuerst (1871) who, of the term writes, "Commonly *steel*, hard iron weapons of steel, proceeding from the idea of cutting, or of being firm, hard. In Syriac, Arabic and Persic, it is steel." (Heb. Lex., p. 1130.)

Be ish paladoth. Dimly this phrase was supposed to include iron or steel, by the earlier expositors. Later scholars are, as is seen, compelled to admit it. Thus Drs. Keil and Delizsch in Biblical Commentary say "*Paladoth* is certainly not used for *lappidum*, torches, but in both Arabic and Syriac *paldah* signifies steel." And Drs. Smith, McClintock and Strong, after questioning whether steel is named at all in Scriptures, remark, "There is, however, a word Hebrew, *paldah*, which occurs only in Nahum, 2: and is there rendered torches, but which most probably denotes steel, or hardened iron. . . . In !

riac and Arabic the cognate words, *poldo*, *faludh*, *ful-adh*, signify a kind of iron of an excellent quality, and especially steel" (See Art. *steel*); and this last statement is also made by Gesenius. If we further investigate by reference to the Arabic, we find in J. Catafagos' English and Arabic Dictionary, London, 1858, the following:

"Steel, *būlād*. Steely, *būlādi*. To steel, make hard, or harden." (p. 938.) Such is the cognate term in Arabic * Prof. Gesenius says of *p'lah-dah* that its cognate in Syriac is *poldo* which also signifies steel, while Fuerst asserts that the corresponding cognate in Persic denotes the same. No further proof is needed to show that the Holy Spirit here intends an iron or steel car. Already do we perceive the outlines of the steam engine. / L

A MEDLEY OF INTERPRETATION.

But the terms demand further investigation. It is curious to read how the expositors who either wrote prior to the era of iron steam cars, or, writing since, failed to perceive the import of the prophet's words, have stumbled over this verse. Pool makes *paladah* "polished iron"; Calvin, "lamps"; Henry, "iron"; Frey, "torches"; Parkhurst, Dr. Smith, Gesenius, etc., "flashing"; McClintock, "irons, i.e., scythes"; Sawyer, "flashing blades"; Dr. Kitto, "fire of lamps"; Dr. Pusey, "streaks of fire"; Henderson, "fiery scythes"; Benson, "shine like the fire of ches"; Lange, "blaze"; Prof. Pick, "sparks." At a medley of varied meanings! The word refers to the flashing scythes of the Assyrian chariots, says Smith; and a half score of others echo the

cognate : allied by birth, kindred in origin, and formation. *Webster*.

assertion. But how could this be when it is shown that the wooden chariots had no scythes or blades attached to them? Then the argument is changed, and the blaze or flash is imagined to have been the armature and decoration of the chariots in the sunlight. But why say flashing or blaze? The two words rendered "flaming torches" are nouns, and neither of them participial adjectives. "Flaming" for the qualifying term is better than "flashing," and such is the common version. But still better, and more exactly true to the original, is the word "fire." It is seen that Benson, Pusey, and many others do allow it to be fire, and so write.

NOT SCYTHED CHARIOTS.

Now the earlier view that scythes or shining metal is intended, vanishes before the light of modern research. The very learned Drs. Keil and Delitzsch say, "But *paladoth* are not scythes, which would suggest the idea of scythe chariots, for scythe chariots were first introduced by Cyrus (B.C. 558-529), and were unknown before his time to the Medes, the Syrians, the Arabians and also to the ancient Egyptians." (*Bible Com.*, ii: 29.) This settles it. Examining Xenophon's *Cyclopædia*, B. vi., ch. 1: 30, we are told that Cyrus, having revolutionized the old style of chariots formerly used by the people of Cyrene, Media, Lyria and Arabia, made war chariots having wheels of great strength, with long axletrees, and writes Xenophon, "To the axletree, on each side the wheels, he fixed steel scythes of about ten cubits in length, and others below the axletree pointing the ground, intending with these to break through the line of the enemy. As Cyrus at that time c

trived these chariots, so to this day they use them in the King's territory" (pp. 177, 178, Bohns ed.); and Lange clinches this overwhelming evidence by declaring "The *pal doth* are certainly not scythes or scythed chariots, for these do not occur on the Assyrian monuments, since they were first introduced by Cyrus." (*Com. in loc.*) And Pusey, critical and learned, who thinks it "probable" that these were scythe chariots, yet tips over his own argument by asserting that "Steel was not an ornament, nor do the chariots appear to have been ornamented with metal, and iron would have hindered the primary object of lightness and speed." (*Com. in loc.*) So he relegates the scythed chariots to the invading Midians. But where is the proof that the Midians had them? By concurrent testimony of Xenophon and Tacitus, who ascribe their origin to Persia, it is utterly wanting. In all Assyria they were unknown. Layard and Rawlinson have forever settled the question in a few words, the first declaring, "Chariots armed with scythes are not seen in the Assyrian sculptures" (Vol. ii., p. 271), and the latter saying, "The view receives no confirmation from the monuments" (Five Monarchies, i., p. 422). What, then, becomes of the notion, that scythes flashing in the sunlight are meant by the Hebrew *ish paladoth*, a view maintained even by McClintock and Strong? It is overthrown.

STEEL OR IRON WITH FIRE.

We insist that this is therefore not a day vision in bright sunlight reflecting its flashing rays from polished metal of any kind. On the contrary, the fire named in verse three, and the real flambeaux in verse four, make it certain that Dr. Talmage rightly

interprets it of an express train at night. Calvin wrote of these, "They appear as flames of fire, when wheels roll with such velocity"; and Poole, "With the light of flaming torches carried in the chariots" — very true, this, in a night view of the cars.

Failing to make *palahdah* mean a wood chariot armed with scythes, the puzzled expositors turn it into mere ornaments, which in the night could not flash or shine. So Lange has it, "The glittering steel equipments of the chariots generally." But Dr. Pusey contradicts and says, "Steel was not an ornament," which brings us to the subject of steel and iron among the ancients. It is proposed to show that iron or steel was the real material of which these cars are made; and this is already proved abundantly. Was steel known in Assyria? Had chariots a steel covering? Were they "made so glittering of burnished metal," as Dr. Jenks wrote?

STEEL BUT ONCE NAMED.

The readers of our Bible are told by Dr. William Smith, that "In all cases where the word steel occurs, the true rendering is copper." (Dict., Art., *Steel*.) This word *palada* he makes an exception, it being the only instance where steel is intended or named. This is very remarkable. Our author adds, "Whether the ancient Hebrews were acquainted with steel or not is not perfectly certain." McClintock repeats the language of Smith, and says, "Steel, in Jeremiah 15: 12, may mean a superior kind of metal like steel." We observe that the Hebrew term although used a hundred and forty times, is here, only, translated steel. In all other cases it is brass. A second Hebrew word found nine times, is in all places rendered brass. § 1

another, used ten times, is rendered steel in 2 Sam. 22: 35, Job 20: 24, Ps. 18: 34, and elsewhere, brass. But in the revised version, it is in the three texts just named, as in others, rendered brass. In the authorized version, the word steel occurs four times, but the late revisers have swept the word out in all places save in Nahum 2: 3. Hence steel is found but once in the Bible, and that in Nahum, who saw cars made of steel! "*Are with fire of steel*"! Wonderful!

STEEL UNKNOWN B.C. 625.

BRASS, or copper, was the principal metal in use. Of the Hebrew term, Gesenius says, "Brass, perhaps copper, mostly hardened and tempered, and so used for arms and other implements." (*Lex.*) If God's Israel knew nothing of steel, much less a steel chariot, is it at all likely the nations round about Canaan had such cars? Indeed, no nation had hard or steely iron. In "Ures Dictionary of the Arts and Sciences" we read, "Cast iron, using that term in the sense in which it is now understood, must have been wholly unknown to the ancient metallurgists. . . . Their best iron was forged at once under the hammer." Hence, when Layard found at Nimrud, in Nineveh, metal fixtures in bas relief, such as bows, arrows, battle axes, shields, suns, moons, etc., these must have been copper or wrought iron. In Fairbairn's "Iron; Its History, etc.," the author says cast iron in the days of Homer and Hesiod "was unknown."* This was eight hundred and fifty years before Christ. Dr. Smith goes further, and quoting Hesiod and Lucretius, declares, "I a question whether in the earliest times iron was known" (Dict., Art. Copper); and again this

* 3d., Lond., 1860, p. 1.

learned author curiously asserts, "There is no certain mention of iron in the Scriptures. Some have ventured to doubt whether the Hebrew word (*barzel*) in Gen. 4: 22, means iron." We find the word, however, seventy-five times, and also the Chaldean term *parzel* nineteen times, used from Genesis to Micah, through a period of three thousand five hundred years. In all places both terms are rendered iron.

With this doubt about the antiquity of iron, we find it a rarity in Babylon six hundred and seven hundred years prior to the Christian era. In Chaldean ruins, we are told, there are smaller traces of iron than in Assyrian. They regarded it as only a precious metal. They made ornaments of iron, but no implements. Neither in Chaldea nor Babylon were iron chariots or iron scythes known. (Vide Cyclop., Art. Iron.)

In Nineveh iron was an ornament, but its uses were few. The largest thing found was an iron saw three feet eight inches in length and four and five-eighths inches in breadth. But Benomi, summing up the discoveries of Layard, names many metals as found, especially copper, and then adds, "Iron appears to have been used more rarely. . . . Few objects fabricated in it have been found." ("Nineveh," etc., p. 438) Hence, when this writer tells us in one place that a pick was found having a point "made of excellent steel," we can only understand him as intending copper, brass, or alloy hardened like steel. All was in bas relief, and in no other place does he mention (p. 383).

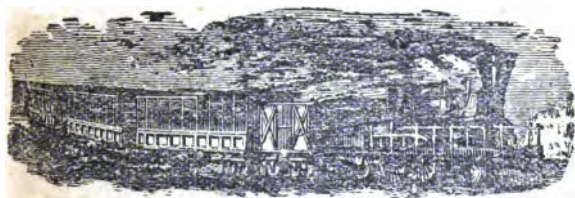
THE AGE OF IRON.

But Fairbairn informs us that, later on, "Between the epoch of the Homeric period and the full his-

period of Greece, iron had come to be extensively employed there. During the same period, iron displaced bronze in Egypt." (Hist. of Iron.) This was the time of the rise of the Romans. It is under her sway that we are to look for the age of iron and steel. Rome is the Iron Kingdom. It is interesting to know that the Chaldee *parzel*, found nineteen times, is in sixteen places in Daniel used prophetically of the Roman empire, a strong monarchy that was yet to come, and which was symbolized by this hard metal. Rome had the iron legs (ch. 2: 33), and iron teeth (ch. 7: 7), and was to be strong as iron (ch. 2: 40). From Romulus to the world's end it is iron. Eschylus, born B.C. 525, a century later than Nineveh's conquest, and two centuries later than Nahum's prophecy, was the first to mention the workers or miners in iron. These were the Chalybes, who lived on the Euxine Pontus. Chalibia was styled "The Mother of Iron." Now, for the first time, the extensive use of iron began. Chalybs, in the Latin, denotes steel. After Eschylus, we have Aristotle, Pliny and Diodorus, who mention iron and its uses. "Iron was the character of Rome. The crown of Charlemagne was iron. The crown of Germany is iron. The crown of Italy, worn by Humbert and handed down from the year 590, is iron." (Dr. George S. Bishop in "Prophetic Studies," p. 1.) With this array of testimony before us, it is not at all likely that it is under golden Babylon, or silver Persia, or brass Greece (Dan. 2), t rather under iron Rome, that we are to look for a chariot of steel, which energized and maddened fire, is to run like lightning. Cast iron never came into use until the fifteenth century of our Christian a. Nevertheless, prove that steel was in use be-

fore that era, or that the Damascus blade was even formed so early, still there is no proof that iron or steel was woven with fire into a wheeled vehicle. The royal cars of the Cæsars were gold, and silver, and ivory. They never saw a one hundred-ton locomotive engine, so ponderous as to shake the ground as it rolled, and heard it yelling mad, terrific sounds that shiver the very air. Reader, think of *such* a chariot drawn with lightning-like speed by — horses! It is not yet demonstrated that the metallic steam car is a lost art. Rather is it a thing of today.

CHAPTER IV.



"The cars are with fire in steel." Nah. 2 : 3.

A CHARIOT WITH FIRE.

WE have seen that the Hebrew term rendered "torches" denotes a fine kind of iron or steel. But the steel, says the authorized version, is "flaming." Yes, it is on fire. No mere sun-lit flash of sword or scythe is here. It is a metallic chariot permeated, animated, and driven by the energetic element of heat or true fire. No animal power could drive it with such sights and noises and speed and force. Literally the words read *with fire in steel*. It is a most striking coincidence that the largest locomotive engine ever constructed in New England is made entirely of steel! Thus in prophecy and in history fire is coupled with the steel. Let us carefully note the word. It is the Hebrew *esh*, which according to the Hebrew Lexicons of Parkhurst, Frey, Gesenius and Fuerst denotes fire.

the Englishman's Hebrew Concordance it is, the chariots shall be with flaming (mar., fiery; literally, with fire of, etc.)" (p. 174). Young's Analytical Hebrew Concordance teaches a literal fire is named; and the Anglican Church commentators without hesitation say, "Literally, it is with fire."

A HEART OF FIRE.

And this element is in the very heart of every steam engine, and is its life. The iron or steel is the body, but fire or heat is the fierce spirit that vivifies all, the giant that wedded to iron gives it its power. Heat is fire; steam is but a form of heat. The term *esh* is the principal Hebrew word thus rendered. It is found three hundred and sixty-eight times. In the body of the text it is once rendered flaming (Nah. 2: 3), once burning (Gen. 15: 19), and once hot (Lev. 13: 24); but in each case the marginal reading restores the word fire. It means fire, real fire, the element of fire, a fire that burns, a fire that consumes to ashes. "Fire from the Lord" is named in Gen. 19: 24, Num. 11: 1, and 11: 3, 1 Kings 18: 38, and some other places. The "fire of God" is spoken of in 2 Kings 1: 12, 14, and Job 1: 16. It is supposed in each instance to denote the electric fire, the lightning; but whether electric or common fire, it was real, all-devouring and consuming. In 2 Kings 2: 11, we find the phrases, "chariots of fire," and "horses of fire," which, without doubt, were the chariots of the cherubim described in Ezekiel, 1 and 10. These angels are "a flame of fire" (Heb. 1: 7); the seraphim are "the burning ones" (Isa. 6). The Hebrew *esh* has one meaning; and it is never used in the sense of to shine, to glitter, to flash, as of polished metal. In our text it is fire; and the fire is combined with iron or steel. This tips over all the crude notions of those who imagine they can find Nahum's strange chariot inside or outside of Nineveh during the siege. They were never seen there. If we come to run our train with electricity, it will still be fire, the fire-steel of

Strange possibilities in the near future are suggested when the dream of this age is realized and this awful energy becomes the driving force of a million of engines, and lightning animates the moving steel.

A NEW THING ON EARTH.

It is the singular connection here made by inspiration of a hard metal with real fire in a car or wheeled carriage, that has made the text obscure and puzzled expositors. Here is a moving chariot of material and driving force, such as the ancients never saw combined. Flames of fire are blended with the strong metal that breaks in pieces and subdues all things. (Dan. 7: 40.) It is the irresistible force of heat in wedlock with the irresistible metal. It is a veritable fire-iron car; it is a car of fiery steel. The very iron would appear to be on fire. The steam engine is man's pet; he is proud of it; it is a marvel. Put on wheels, the marvel increases. No two other words could so exactly describe it as fire-iron. The locomotive answers the prophetic description — no other wheeled car ever did — nothing else will. It is heat, metal, cast iron, steel and brass, from first to last. Its heart palpitates with fire; it is hot with rage; it pants and coughs, and moans in an agony of energy. Fire and water create its hot breath. Woe to him on whom it breathes — its breath is fire. It is metal gone mad with the fever of heat; it vomits burning coals and curling flames. It is a chariot not easy to burn with fire — not so the Assyrian carts. (Nah. 2: 13.) This car is like the burning bush, burning day and night with fire but not consumed. (Ex. 3: 2.) There is but one other thing in Scripture that appears like it, viz: the celestial, fiery chariots of the

cherubim. So impressed with the likeness of the two was John Calvin, that he describes the hot iron car, as something "come down from heaven"!

STEEL CARS.

Now all facts answer to the prediction. The engine was iron from the first. Iron cars for military purposes have been used both sides the Atlantic. Iron and steel cars for traffic and passenger travel are coming into use. In Europe cars are made of iron and delta metal; in America engines are made of steel. At first the track was iron; now it is steel. The locomotive is a huge mass of polished, shining metal, glittering and flashing in unapproachable grandeur. It is the perfection of art, sublimity, strength, anger and fury. In short, it is Thomas Carlyle's "Metallic Devil." Never had seer witnessed aught like this. It is night. Sun and moon are gone. He stands beside the track. A monster train rushes into vision. He saw, he heard; he rapidly describes it. The crash, and roar, and hiss, and clangor, and scream thrill his very nerves. The trains collide; the earth trembles, the lamps are aflame. Wondering and astonished he makes use of uncommon language. He expresses his alarm in no ordinary words. The vision is short, for the awful energies of nature are actually darting the train out of his sight. The trumpet ceases its hideous uproar. With the rapidity of the lightning the chariots vanish. The vision fades. He is again in the city on the Tigris. He had beheld the chariot of the day of Jehovah's preparation — th a vision, now a reality! Could not the seer lo through the vista of the coming years down into the present century, he whose annointed vision saw i

beyond our day into the Day of Burning and Judgment? Who shall say he could not, did not?

PROPHECY AND HISTORY.

In a most remarkable manner does historical fact answer to the prophecy. In the "Library of Universal Knowledge" we are informed that "Steam engines in their infancy were known as fire—that is, heat—engines, and in point of fact, the older term is the more correct, water, or steam, being only the form of the heat." (Vide *Engines*.) In four elaborate volumes entitled "Lives of the Engineers," London, 1861–65, the author, Samuel Smiles, furnishes full details of the discovery, invention and introduction among men of the fire-engine, heat-engine, or steam-engine, as it has been variously styled. It is possible that the era and century of the Great Reformation was the season of the introduction of steam power, and that, as Navarrette testifies, one Blasco de Garay put a small steamboat on the water at Barcelona, in Spain, in the year 1543. It is well known that the Marquis of Worcester, in 1663, discovered and erected in a rude form a steam engine in the Tower of London, but the secret died with him and the wonderful invention ceased to be known. (Vide *Century of Inventions*, No. 100.) But Smiles says Thomas Savery, born in 1650, was the first to construct an actual working steam engine, which at the outset he called "A New Fire-Engine." In 1698, the inventor exhibited it to the king of England, styling it "A new, but yet much stronger and cheaper force, or cause of motion, than y before made use of." His patent, dated July 25, the last named year, calls the fire-engine "A new invention by him invented," and the force he styles

‘The impellant force of fire.’ (Smiles, Vol. iv., pp. 39–51.) Here the fire-iron wonder began its career, and took its almost Biblical name, bearing it for a century. Boulton, in 1766, in a letter to Benjamin Franklin, called it the “fire-engine” (Ib. p. 183); and later on, Watt, in 1775, as also in all his earliest memoranda, called it the “fire-engine” (Ib. p. 207). Only a few years later it began to be spoken of as the “steam-engine” by both Boulton and Watt. The engine being always understood as a machine constructed of the best iron metal, the name given to it by Savery corresponds almost exactly with the prophet Nahum’s chosen phrase, viz.: fire-iron or “fire in steel.” Late in that century, George I. Canning, the eloquent British statesman, spoke of the steam engine as “The new and mighty power.” Heat is our mightiest force, and whether in the form of steam or the electric energy, it drives the wheels of a million machines—all the steamers on the ocean, all the engines on the land, all the locomotives on the rail. Whether the term *palada* be iron or steel, it matters not. Steel is but iron hardened and refined by scientific processes. The sacred prophecy could not be made plainer, for Nahum names the material of which the wheeled engine is constructed, and the fierce consuming element that drives it into madness on the iron track.

RAGING CHARIOTS.

A most wonderfully suggestive term next demands our notice—a word of strange possibilities. We refer to the Hebrew word *hellel*, rendered “rage,” expressive of the fire-steel chariot. Before giving

definitions, let us look at the various versions of scholars, thus:—

The chariots are mad. — *Gesenius*.

The chariots rave, go mad. — *Keil and Delitzsch*.

Shall rage or madden. — *Pusey*.

The chariots rave. — *Lange*.

The chariots madden. — *Kitto*.

Will madden the chariot. — *McClintock*.

You would think the chariots themselves raged. — *Dr. Jenks*.

The notion conveyed by the word, is having the air of madness. — *Davidson*.

Act as though they were possessed with furies: do more than man can do. — *Pool*.

John Calvin exceeds in vivid terms all others in portraying these chariots. He says:—

“They shall be so turbulent as though they were out of their minds; become mad in their tumult; so violent as to surpass what is commonly witnessed among men; a species of fury and madness sent down from heaven, exceeding everything human.”
(*Com. on Nah.*)

The great reformer, with Pool, appeared to see more in the Hebrew *hellel* than do others, and these cars are fairly given a tinge of the supernatural. Both writers builded better than they knew. For who can tell us what is the subtle and mysterious electric energy which is being forced into the service of man to drive the cars?

CRITICISM.

Now a close criticism shows the *hellel*, according to the lexicon, as conveying the double sense of sound and motion, the sound being sharp, loud and mingled,

while the motion is wild and tumultuous. Thus, Parkhurst defines the first radical or root, "To move quickly, violently, or irregularly"; and adds that "The reduplication of the second radical denotes, as usual, the repetition or intenseness of the action." "In Hithophal," he says, "*hellel* is rendered to be mad, foolish, rage, or the like, but is properly a word of motion or gesture: to move or be moved violently or tumultuously, to tumultuate, as in Nahum 2: 3 — Vulgate, *Conterbati sunt*, be in a confused uproar." (See Lex., p. 114. As a word expressive of sound, he compares it with the English word, Hail (!), which denotes to salute, accost, greet, call after loudly.

Dr. B. Davies says of the term, that it means: "To give a clear sound; akin to the German *hullen*, and the English *hallo*; in Nah. 2: 3, it is a mad sound." (Heb. Lex., p. 166.)

Prof. Gesenius on the term is plain and full. His definitions are those of the scholar: "*hellel*, to give a clear, sharp sound." Then he gives comparison words to assist our understanding of this one.* Hence we regard the learned lexicographer as citing only resembling words that assist us to define *hellel*, a word of rare and extraordinary signification. Accordingly we read: —

THE TERM EXPLAINED.

1 *Hellel* is onomatopoeitic, which means that it is specially formed with resemblance in sound to that made by the thing signified: examples, to buzz at

* Compare. To compare is to examine into the relation of two or more things to discover likeness, resemblance, or difference. A thing that compares with another is like it, resembles it, is similar, or equal to it. See Webster's Dict.

bees, to crackle as thorns, to hiss as geese, or snakes, or steam. Evidently Nahum heard various sounds proceeding from the cars seen in vision. He makes use of an onomatopœia expressive of a mighty volume of sound in confused uproar. The term was well chosen. We say of the hoarse, harsh roar of escaping steam, "It hisses." In the sound we hear s-s-s-s-s-s-s-s-s-s prolonged, and the sound is sibilant. (Heb. Lex., p. 256.)

2 Gesenius compares *hellel* with el-el-el-el, the cry of the Ethiopic women, a cry of rejoicing, an exultant cry made in a loud, sharp tone.

3 He compares the word with the German *hollen*, and Dr. Davies does likewise. Consulting the lexicons, we find Professor Adler defining *hall* as denoting a powerful trumpet, and *hollen* as meaning to sound, clang, which last is the definition also given in Dr. N. N. W. Meissner's Dictionary. (Leipsic Ed., 1856, p. 473. See Adler's German and English Dict., New York, 1874, p. 264.)

4 He also compares *hellel* with the German word *gellen*, which, according to Adler (p. 230), denotes "To sound loudly, to shrill, to yell, to tingle." The steam whistle, truly!

5 Again, the learned Hebraist compares *hellel* to the German *schallen*, which, he says, is also a sibilant. Dr. Meissner defines *schall* as "Sound of horses, trumpets, and trombones, ringing of bells, kettle-drums"; and *schallen* as meaning "To sound, to echo, resound" (Dict., p. 473); while Prof. Adler says *ill* denotes "Sound, a cymbal, horn, trombone, trumpet, speaking-trumpet, bugle, bell, wave of sound, word imitative of sound," and *schallen* means "To sound, echo, resound." (Dict., p. 527.) And in

saying the word is "sibilant," here, also, is conveyed the idea of a hissing sound suggestive of the escape of steam.

6 Again, Gesenius (as does Davies) says the Hebrew term is to be compared with the English word Hello, which is a call, a signal, a shout; and as Adler makes *gellen* mean "to yell," so Gesenius compares *hellel* to the English word "Yell," and a yell, according to Webster, is a prolonged outcry, or scream, with a hideous noise. A most marvelous suggestion again!

7 We are by our learned lexicographer referred to another Hebrew word in order to assist us in obtaining the full meaning of *hellel*. For example, we are cited to *tzah-lal* (Lex., p. 894), a term used only four times (in Hab. 3: 13, 1 Sam. 3: 11, 2 Kings 21: 12, and Jer. 19: 3), which term is also onomatopoeic, and denotes "to tinkle, as metal," and compares in significance with the Hebrew word *tz'lah-tzuhl*. The onomatopœia, *tzah-lal*, describes the tinkling, stridulous sound of insects, as also the sound of clanging metal, as does also *tz'lah-tzuhl*, the terms appearing to be alike in meaning. Gesenius also compares *tzah-lal* with the German words, *schallen*, *gellen*, and *hallen*, already noticed, applying it to the tingling of the ears with astonishment or terror, as in Jer. 19: 3, and to the chattering or quivering of the lips and teeth, as in Hab. 3: 16. But its first use is to signify a metallic, ringing sound, while *tz'lah-tzuhl* (Lex., p. 896), the term that most fully describes *tzah-lal*, which is "put for any tinkling, ringing, clanging instrument" is used to denote the fish spear or harpoon as in Job 41: 7 — the iron harpoon being described by the sound it gives out whe

struck. In Ps. 150: 5, it is rendered "cymbals," a metallic instrument consisting of two large plates or disks, which are struck together and produce a loud, clanging sound. The stridulous insect, the cricket, grasshopper, or locust, whose noise *tzah-lal* describes (Deut. 28: 42), gives forth a tinkling or clanging sound. Of the locust we are told, it has "the power of rapid and long continued flight, accompanied by a loud whizzing noise, compared in their immense swarms to the rushing of a whirlwind, the rattling of chariots, and the crackling of burning stubble." (Appleton's Cyc., Art. Locust.)

In Isa. 18: 1. *tzah-tzhal* is rendered "shadowing" in the authorized version, and "rustling" in the revised. Literally, says Gesenius, "The land of the whizzing or whirring of wings," and he interprets the wings as referring to the wings of armies. We dissent. The Hebrew word in but one other place in a hundred usages by Bible writers refers to an army (Isa. 8: 8); and, furthermore, wings of fighting armies do not whiz nor whirl, and whizzing, whirring, ringing, and clanging are sounds this curious term really denotes. The primary use of the word rendered "wing" is to denote the wing of a bird, and it is in a majority of texts referred to the wings of birds, angels, cherubim — all used for swift flight. Hence the poetical phrases, "wings of the wind" (Ps. 18: 10, and 104: 3), "wings of the morning" (Ps. 139: 9), "expressive of the swiftness with which the winds and dawn move on." (Lex., p. 478.) We

w not what land Isaiah may refer to, but his words can very properly be made a summons to some nation whose vehicles, with winged or skirted sides, swift as birds in flight, and make a whizzing and ringing noise as they roll.

• Now our English word whizz, which is made up of wheeze and hiss, signifies "to make a humming or hissing sound, like that made by an arrow or ball flying through the air," while whir, to turn (to which Shakespeare gives the signification of "to hurry"), means "To whirl round with noise: to fly with a buzzing or whizzing sound produced by the rapid or whirling motion of anything, as the whir of a partridge" (or the whir of a wheel).

AN EXPERIMENT.

Now let the reader make the experiment, and with these criticisms in hand ride within or sit beside a swiftly moving railway train, and he will hear the quick sounds of violent movement, great tumult, the rattling chariot and the whirlwind rush. He will be stunned with the ringing, clanging, roaring, hissing, yelling or screaming, tooting, hailing or trumpeting; he will not fail to observe the rustling, buzzing, whizzing or whirring, and all the sharp sounds, all the mad, confused uproar described so well by the term *hellel*, and its cognates and comparison words. His wonder will be that the cars, and they only, so exactly match the divine prediction.

Now on every railway train of ten cars there are, including the locomotive, ninety-six wheels, which, with the bell, and escaping steam, and rapid rush *produce every sound which the lexicon names in defining hellel, tzah-lal and tzlah-tzuhl!*

THE OLD TIME HELLEL.

In the old days of David and Solomon, the Tem choirs and instrumental bands made loud musical sounds unto the Lord. The singers were numbered tens of thousands, the band performers by the th

sand. Hundreds of trumpets were in use. (Judges 7: 22.) On a great religious occasion one hundred and twenty trumpeters blew on trumpets, which with the tinkling of harps and psalteries, the clang of cymbals, etc., combined to make a din and uproar that must have caused the air to ring and the hills about Jerusalem to echo with the lofty, varied strains. (2 Chron. 5: 12, 13.) Josephus writes that King Solomon made one hundred thousand trumpets and forty thousand psalteries and harps of brass, which were kept for use in the Temple treasury. (Ant, 8: 3, 8.)

But all this mighty sound is described by the Hebrew onomatopoe, *hellel*, and having seen that the lexicons marvelously name in the *hellel* and its cognates the total sounds of the locomotive, our admiration of the rare word now leads us to consider the use of the term elsewhere in the sacred Scriptures. In confirmation of our conclusions thus far, we find that *hellel* is used to describe or name the praise of God loudly uttered, whether by a combination of human voices, or the united strains of many musical instruments, more especially (as in band music) the metallic and sonorous sounds of the latter. We find *hellel* in the last three Psalms used twenty-one times to signify loud praise, for example: Ps. 150: 3, "[*hellel*] Praise him with the sound of the trumpet." In 2 Chron. 20: 19, it is said the Hebrew choirs "stood up to praise [*hellel*] the Lord God of Israel with a loud voice on high." Again, we read in 2 Chron. : 21, they "praised [*hellel*] the Lord singing with instruments [or instruments of strength, *mar.*] to the Lord." In 1 Chron. 23: 5, we have it stated that "Four thousand [4000] praised the Lord with instruments." Here we have the full force of this

flexible term. Four thousand! A loud *hellel*, truly. One can hardly imagine the volume of sound then heard, the blare of trumpets, the tinkling of psalteries and harps, the clang of cymbals and bells, and the peal of the organs — a roar of musical sounds.

A RARE MUSICAL CAR.

A rare chariot it was that the prophet saw and heard. Only this word *hellel* could fitly describe it. It is not the charioteer, but "the chariots themselves," as Dr. Jenks wrote, that raged, raved or maddened. Along with the mad fury of a huge, rushing, iron monster is combined the clatter of iron upon iron, the clangor of metal bells in ceaseless warning of danger, the hiss of the breath of steam through iron lips, the quick, sharp "toot," the "coughs" so rapid in succession as to run into a perpetual roar, the stentorian lungs of the steam whistle giving out from a brazen chest the prolonged yell, the indescribable mingling of all sorts of sounds — these, all these are found in the fire-engine set on rolling wheels. It is impossible to mistake it. Three Bible words, Fire, Steel, Rage, give it a place in historic prophecy. In 1855-6, Joshua C. Stoddard, then of Worcester, Mass., transformed the steam whistle into a musical instrument, the calliope, whose Titanic strains would drown out the monster choirs of David and Solomon. The steam-driven cars are the noisiest vehicles on the globe. It is the Temple choir gone mad.

A MAD CHARIOT.

We observe here that *hellel* is in the authorized version eight times rendered "mad" and twice rendered "rage." In but one other place has it any refer-

to an inanimate thing. As describing insanity in man, it applies well to wild looks, furious gesticulations and loud outcries, often hideous. David with frantic but feigned action played the madman. Achish said, "Look ye, see the man is mad." (1 Sam. 21: 13.) Even so can we say of the furious "lightning express," "Look ye, see the chariots are mad."

THEY COULD NOT RAGE.

Reading Jer. 46: 9, it may be claimed that the chariots of Egypt raged equally with the modern steam cars. Our answer is, it is not so said; the words do not describe a fact, but are only an ironical challenge. It is true that here, as in Nahum, the well known Hebrew *hellel* is named in connection with an ancient war chariot. In reply to Egypt's proud boasting, God said, "Come up ye horses, and rage ye chariots." The commentators regard the terms in this chapter as unique and peculiar. Calvin says Israel's "prophet here derides the followers of Pharaoh." (Com. in loc.) Lowth styles the allusion to Egypt's vain methods as "ironical advice." (Com. in loc., p. 479.) "The Lord by the prophet," writes Gill, "ironically calling" upon horsemen and chariots to move and act "like mad men." (Com.) Faucett and Brown also, as others, interpret the terms as derisively uttered from the Lord, or as "an ironical exhortation, as in verse three." (Com.)

Now, in irony, the speaker expresses one thing and means another exactly opposite. The words but ock, and dare to attempt impossibilities. Egyptian rs, though driven furiously, could not, and never id give the true *hellel*. The true *hellel* was the

musical roar of the Jewish Temple choir. The steam cars do sound the *hallel*, not only in discordance, but in cultivated strains. Egypt's *hallel* was a sham. No ancient car of the old nations, so far as we know, gave out loud sounds. Neither bell nor trumpet is known to have been attached to them. In Nahum it is positively asserted "the cars shall *hallel*," or give out with mad motion all manner of sounds. The Temple choir long since vanished, but the great *hallel* is now found with the modern steam-engine and its train. But the metallic devil is a lunatic, a madman.

CARLYLE'S METALLIC DEMON.

As the madman is frantic in action and hideous in tone. as the Temple choir of four thousand instruments and thousands of voices, probably somewhat discordant, was a cyclone of sounds, even so the fire-maddened chariot of the great day of Jehovah's preparation exhibits its madness by rage, by swinging its huge iron arms, by diabolical demeanor, and like a "metallic devil" it screams unearthly yells that are enough to frighten another Belshazzar, as did the handwriting on the wall. A locomotive running a mile a minute is mad. The fire drives it mad. It is the Temple choir gone mad and in dreadful discord. It dashes and roars like the angry sea; it crashes and rattles like thunder. With its monster train rolling in clouds of dust, it appears like the *avant courier* of the tornado. In the words of Pool, "It does more than man can do." No ancient char in the Tigris valley ever behaved like this.

CHAPTER V.

They shall run like the lightnings. Nahum 2: 4.

RAGE OVER WIDE SPACES.

WELL aware that the main view we are presenting is in literature novel, and has no place in the books of current biblical expositors and commentators, we are led to be careful in exegesis, and to critically examine every term in use in the old prophecy. Thus far investigation but confirms our conclusions, and they receive further confirmation of their correctness, if we consider the places where the chariots are said to rage, which the versions have made "streets." Very naturally, by those who refer them to Nineveh, are they located within city walls and on city streets. But *ghootz*, the Hebrew term, not only denotes such streets — in which the steam cars can also run — but oftener all the wide spaces without the city. The word is used one hundred and sixty times, and in one hundred and six places it is made "out of," "without," and "abroad," while it is made "street" but forty-two times. Thus, generally, in a majority of instances, it is used to describe, not inside, but outside areas and spaces. Thus, "They brought him forth and set him [Lot] *without* the city." (Gen. 19: 16.) In the next verse the term is rendered "abroad," evidently referring to the fields, meadows, plains, which Lot crossed. In the phrase, "without the camp," found some twenty-five times, it never means the interior of the camp; and in the phrase, "without the city," and "without Jerusalem," in use six-

teen times, it denotes the hills, fields, and wide open spaces stretching away from the city into the distance. In some places *ghootz* is rendered "fields," for example, Job 5: 10, "Sendeth waters upon the fields," margin, "out places," i.e., all broad lands. In Prov. 8: 26, we have the words "Made the earth nor the fields," margin, "open places." In Lam. 1: 20, the words "at home" must have reference to the city, while in contrast with it, *ghootz*, rendered "abroad," must designate the outer and entire land space of the open country; with which compare Ezek. 7: 15, of the same import. In Amos, 5: 16, in contradistinction from the city streets, *ghootz* is rendered "highways," namely roads through the fields, where the vineyards were growing and the husbandmen were seen toiling, as described in verses 15, 16.

ALL OUTSIDE.

Lange locates this chariot scene outside the city, and cites four other critics who support the view. Parkhurst makes the word denote "out-place, a field" (Lex., p. 168), and Gesenius explains the original as (1) "whatever is out of doors or abroad; out of the city, in the country, the fields, the pastures, the desert. (2) out of doors, without, abroad." Outside is the only sense attached to the word or its root. (Lex., p. 301.) We are fully justified, then, in concluding that our prophet beheld these cars running over the wide country, and disappearing from sight in the valleys, behind the hills, or in the distance. Now the wide country all abroad, is just where a thousand trains are this moment in swiftness of motion on broadways especially prepared for the purpose. It is impossible to believe that the puny, rude, we

chariots of Babylon are meant, running like lightning across the rough fields or narrow roads lying round about Nineveh. We have, then, here, another wonderful coincidence, the places where trains of cars are rolling in history exactly agreeing with the terms of the prophecy, which, fairly interpreted, locates them in just such places.

COULD NOT RUN WITHIN.

Agreeing with Lange, Mr. Henderson declares that "the war chariots could not be used within the walls [i.e., of Nineveh], they could only be effective in the open fields." He therefore refers to the streets where the cars play, as does the writer, putting these cars outside the old city. He thinks they may refer to the chariots of the besieging armies — but we have seen that this is unlikely, if not impossible. (Notes on Nah.)

The inspired Nahum in Palestine could see the world-wide trains of cars of our days, as easily as the inspired John could see the "fire, smoke and brimstone" of burning gunpowder at the siege of Constantinople in 1453. (Rev. 9.) The vision of God's prophets is not limited, and the term in use is fairly defined in support of our view.

COLLISION OF CARS.

Another characteristic of the chariots is their justling against one another on the broad ways. Justle, or jostle, says Webster, is "To run against, to encounter, to strike against, to clash," and, curiously, he gives Nah. 2: 4, for an example. On this word, the Anglican Church Commentator, Cook, critically observes, "Justle: better perhaps, *run to and fro in*

hot haste" (*Com. in loc.*), which is remarkable, as being equal to the running to and fro in Dan. 12. already fully described. Dr. Kiel and Delitzsch say on the term, "To run in the intensive form, to run over one another." (*Com.*) Henry Cowles says of the word, "They ran to and fro in the open grounds." (*Com.*) It is seen that these authorities make the Hebrew *shah-kak*, "justle," agree with Daniel's prophecy of locomotion in great haste, violent motion, with collision. In Joel 2: 9, and Isa. 33: 4, it is made "run to and fro," where locusts in vast numbers run against, run upon, and run over one another. All the lexicons give the Hebrew term the sense of fast movement, pushing forward, with violence, a forcible justling against. Thus, Prof. Peck, "To run to and fro"; Prof. Roy, "Run to and fro, excited, agitated, run against, etc." (*Lex.*, p. 687); Prof. Parkhurst, "To run or rush forward violently, and [as in Nah. 2: 4] repeatedly, or in great numbers" (*Lex.*, p. 520); Prof. Gesenius, "To run up and down, to and fro" (*Lex.*, p. 1086).

QUICKLY COLLIDING.

This sense of to and fro is so strikingly similar to that of *shoot* in Dan. 12: 4, that our attention is forcibly drawn to it. The angel announces that in the time of the end many will run to and fro in haste, and Nahum affirms that in the day of "the Lord's preparation chariots will run to and fro with equal haste and speed. Obviously, those who were thus to travel, were destined to ride in the swift cars. That *shah-kak* denotes rapid motion with collision is seen from the following scriptures:—

"By thee have I *run* [or broken] through a troop.
(Psa. 18: 29.)

"He *ran* unto him and smote him." (Dan. 8: 26.)

"His word *runneth* very swiftly." (Psa. 147: 15.)

"He *runneth* upon me like a giant." (Job 16: 14)

Even thus, like giants the swift iron cars justle against one another, train against train; they collide, they dash heavily and with pitiless rage and sudden destruction upon each other; the impact is fearful. Again the words of Calvin and Pool will occur to the reader; and the inquiry will arise, can these be the wood carts of antiquity? Nowhere else is this strong Hebrew word used to describe the acts of a chariot.

THE GREAT BROADWAYS.

The place where they collide is the "broadways." The translators, perhaps with reason, saw fit to vary from the usual rendering here, for *ghohv* is found in the original forty-three times, and in all places is translated "street," save here and in Cant. 3: 2, in which places it is seen to denote other places than the streets, thus, "Go about the city in the streets and in the *broadways*." Again, in Jer. 5: 1, the term is made "broad places," as distinguished from the streets, such as wide places or open fields. The Hebrew term is from a root denoting breadth. The derivative means, says Gesenius, "street, broad, open place, area, court." (Lex., p. 489.) In Ethiopic it is *platea*, a wide place, whence comes plateau, a flat, a plain, a broad piece, or area of elevated land. (Parkhurst, Lex., p. 973.) Coverdale renders the word "highways" and reads the sentence, "They shall welter in the highways." Prof. Roy has it, "led over and over," and the term welter, used by Coverdale, means to roll, tumble about, tumble over, rise and fall. Now a highway is a built road, spe-

cially prepared and elevated. It is a road or way that is "cast up." (Isa. 62: 10) Such is the road-bed of the iron cars in all lands.

In Ex. 3: 8, we find the root of the Hebrew *ghohv* translated "large," as denoting the whole land of Canaan, and in Job 38: 18, it reads "breadths" in the sentence, "the breadths of the earth," meaning a very wide area or space. The versions made from the Greek Septuagint are very expressive. Brenton renders Nahum,— "the chariots shall clash together and shall be entangled in each other in the broadways." (Sept., Lond., 1844.) And Thomson,— "and the chariots will jumble together and be entangled with one another in the streets." (Sept., Phila., 1808.)

MAGNIFICENT HIGHWAYS.

If now we suppose *ghohv* to denote a purposely laid out and constructed road, highway, plateau, a prepared road-bed on which the iron track is laid, it may well express the road-beds prepared, excavated, or thrown up for the iron rail on which run the iron cars. On these endless broadways, the grandest highways of a great world's travel and traffic, the cars make their rapid transits, and here they collide with disastrous effect. To jumble is not the softer clatter of one car against another observed in the moving train. It is a stronger word.

ANGER ON THE RAIL.

It describes the force of a nation or an army clashing against another nation (Dan. 8: 26), or the conflict with and smiting of a giant or a Deity (Job 16: 1). No language could more perfectly depict the colliding trains. Such vast, novel broadways were not

constructed for such a purpose until the present century. To-day they girdle the globe. Hardly a day passes but what the iron steeds are dashed relentlessly against one another, and the collision is as the warfare of Milton's angels.

THE TREMBLING EARTH.

Another peculiarity of the iron chariots is their action on the earth and trees, causing them to tremble. All the expositors refer this to the brandishing spears or lances of the invaders of Nineveh. We beg leave to dissent. Gesenius says the Hebrew means here not the fir tree but the cypress. But his translator, Dr. Robinson, insists it is not the cypress but the pine. (Lex., p. 157.) Lange, McClinck and others make it cypress. In 2 Sam. 6 : 8, where the term is used, we find Coverdale reads "pine-tree." Here we are told that all the wooden musical instruments of David's choir were constructed of this tree. But nowhere do we read of the long poles of lances and spears being made of it. We hold that Nahum refers not to war implements made of the fir or cypress, but literally to the tree itself as being unusually affected by the chariots. In Isa. 14 : 8, and Zech. 11 : 2, by a prosopopœia the fir tree is given personality and clothed with sensibility is made to rejoice or to howl. So here the tree quivers or shakes, but the manner is extraordinary. While in Ps. 29 : 9, we learn that "The voice of God shaketh the oaks,"

I must suppose it intends the literal standing tree en asunder by the lightning stroke, yet in Nahum shaking, although of a literal standing tree, arises in another cause entirely.

REAL TREES.

Evidently then the Hebrew *b'rosh* denotes the fir, pine, or cypress, which grows in many lands in both the Orient and Occident. As in Isa. 37 : 24, the fir and cedar are given prominence and appear to stand as representatives of all the trees of the forests of Palestine, so here the tree *b'rosh* may stand for all the trees. Literally, it is the tree and not war implements made out of it. And by all fair sound reasoning the shaking of the trees must be attributed to the action of the steel chariots. Nothing can be plainer. To suppose otherwise makes the sentences abrupt, disconnected, and names a striking result destitute of a cause. The vision tells what the chariots do. As in the original there are no flashing blades, so there are no lances and spears. Hence they who see naught but Chaldean lances do not translate, they only interpret. Henry, Gill, and Jenks make it standing trees. And Lange who imagines it means a forest of approaching lances yet concedes this sense, "And the fir-trees, cypresses, are literally made to reel."

SHAKEN BY IRON CARS.

The terrible shaking of the trees is a marked peculiarity. It suggests the action of a force like the tempest or earthquake. It involves, however, the ground and not the air, for the cars here are the occasion or cause of the shaking. In twenty places where the fir tree is named, only here do we find this strong language. The term may refer to the extraordinary uses now world-wide in constructing roads to which the trees of the forests by the mill are put to furnish cross-ties, cars and fuel, as also vast piles of lumber devoted to railroad purpo

there being five millions of dollars worth of wood in making locomotives, and three millions worth of ties used in this country every year, one-tenth of our timber crop being annually devoured by the insatiate railways. Such a consumption of the forests has no parallel in history. And the purpose is modern and unique.

A better view still is to refer it to the effect of heavy trains on the forests. The term *rah-gal* is a foreign word, says Dr. Smith, "and," he adds, "does not elsewhere occur." The term thus has distinction and is used intensively: not simply shaken, but "terribly shaken." Nowhere else is such language used concerning standing trees. We must regard this as an effect or result, and relate the cause to the ponderous rolling of heavy iron in proximity to them. Parkhurst defines *rah-gal*, "To be violently agitated, or shaken" (Lex., p. 498); Gesenius, "To be made to tremble, to reel, to quiver, fluttering" (Lex., p. 988); Pick, "To shake terribly" (Lex., p. 481); Roy, "shook, trembled, agitated, a shaking, trembling, terror, horror" (Lex., p. 638). These definitions possess too much strength and force to refer the words to puny human hands quivering a spear in battle.

MONSTER LOCOMOTIVES.

The first locomotives weighed but four tons. In less than two-thirds of a century the weight of the "on horse" has been increased twenty hundred and twenty-five hundred per cent. Ours is the age of the "mogul," an eighty or one hundred ton locomotive engine. Freight cars once carried but ten tons, and twenty, and iron ones are coming into use, de-

signed to carry thirty and forty tons. Put a monster hundred ton engine on an express freight train of twenty iron freight cars, each car carrying thirty tons, and give such a train the usual speed, and you have from seven hundred to eight hundred tons of solid matter on wheels, impelled over the iron rail twenty-five miles per hour, or a mile every two minutes. The earth trembles; all things on it near the march of the giant tremble. Humanity is thrilled. Houses, windows and doors rattle; foundations jar and vibrate. The trees are agitated. Millions of persons daily attest the truth of these strange experiences arising from a source totally unknown till the "fire-engine," came. We appear sometimes to be living where earthquakes travel on wheels.

The pious Matthew Henry was right in saying on the passage, — "The very standing trees shall be made to shake by the violent concussions of the earth." (*Com. in loc.*)

And so was Dr. Joseph Benson, who wrote, — "Shaken by the rattling of the chariot wheels in running up and down." (*Com.*)

And Victor Hugo, when the steam cars first appeared in Paris, unconsciously wrote these truthful striking words, viz.: "At the rumbling of these mighty engines, at the snorting of these giant draught horses of civilization which devour coal and spout forth fire, the earth, teeming with germs of life, trembles." (*Les Misérables*).

CARS IN THE ORIENT.

But when was the old soil of Assyria or its fore-shaken by the light cars of the ancients? How could their simple vehicles so agitate nature, fauna, :

even men? Think of a royal car so light as to be borne in the hands of one man, causing, when propelled, the ground and the trees to quiver. How a "wheel-barrow" does make the earth tremble and the trees to shake their leafy sides! But if the modern iron or steel engine is meant, how appropriate the sacred words. Very naturally does this grand prophecy in all its parts fall into line with the things of to-day. And as companies are formed, railroads already surveyed, and projected in the Orient, in the future, and perhaps very soon, the literal fir-trees of Palestine and the Tigris Valley will quiver and wave their green leaves in obeisance as the ponderous steam railway train rolls by. Surely ours is proved to be an age on ages telling.

CARS WITH MANY LAMPS.

Passing to still another characteristic we notice—these cars were to seem like torches, not like one torch but many. Here we have an entirely different word in the original from that of torches in verse three, and conveying a different meaning. It is *lapidum*, real torches, lamps, or flambeaux with flames of fire. Writers have brought out the meaning very plainly, while failing to perceive all the truth in the application.

Says Calvin,—Their appearance shall be like lamps, they will dazzle the eyes of the beholders with their brightness.

Kitto says, — The chariots are as the fire of lamps. Brenton from the Septuagint gives, Their appearance is as lamps of fire.

Boothroyd has, — They appear as torches; Coverdale, They are to look upon like crescents of fire.

Henry Cowles wrote,—They look like lamps of fire ; Lange, Like torches their appearance, Pool says,—They shall look like so many flambeaux.

M. Henry, half right, says, — Showing so bright in the sun, that they seem like torches in the night.

Pusey has the words, —Their show is like torches. leaving sparks of fire as they pass along.

The Revised Version, — The appearance of them is like torches.

Young says *lapeed* denotes a torch, a flame ; Frey, a torch, fire-brand, lamp.

The Anglican Church Commentators say, — “ They shall seem—more exactly their show, form, appearance. The pronoun in Hebrew is feminine and is commonly referred to chariots although that word is elsewhere masculine.”

Calvin's words, “ fire of lamps,” give the basic, central idea. The fire, which is real, is visible and shines out. Hence light is included, light proceeding from a lamp on fire. Again with exactness do we find the holy word accomplished. One has but to look at the spectacle of a moving train in the dark to be startled by the accuracy of the description so tersely given.

THE FLAMING CHARIOTS.

On every car there are from forty to fifty, or even one hundred windows, and every window is to the gazing outsider as a lamp.* In a train of ten passenger cars light will flame out from perhaps five hundred or one thousand windows. All these are rows, on a level, and move stately onward like array of torches borne aloft by a marching arm

* On some I have counted one hundred and twelve.

It is a real *laped* —lamp, torch, firebrand, or flambeau. The Hebrew is found fourteen times, and in eight places it is “lamps,” “burning lamps,” or “lamps of fire.” Here, again, as in other points shown, is a likeness to the cherubic chariots which, says Ezekiel, “were like the appearance of [*lapidum*] lamps.” Ezek. 1: 13. (Vide Heb. Con., p. 644.)

GIANTS CARRYING TORCHES.

It is possible the torch-like show of the engine is intended by Nahum, which at night, in the exhaust of steam, throws curling flames high in the air, and which in ten thousand instances when soft woods, such as pine, hemlock, cedar, tamarack, are burned, throws off, as did the early first steamboats, a countless galaxy of sparks. Both Prof. Pick and Dr. Pusey, as we have seen, name the “sparks of fire” as being a spectacle seen in connection with the raging chariots. One can easily imagine the sparks and flames from the smoke-pipe, elevated high in the air, to be a huge torch uplifted in the hands of a giant and carried swiftly along, while the fierce head-light in the brazen forehead is the monster’s gleaming eye. But the interpretation is puerile indeed, that makes this weird but brilliant scene of torches only a single torch on a Babylonian wood chariot. And it is shown to be false when even nothing of this sort can be found in and previous to the seventh century before Christ.

A STRIKING LIKENESS.

They shall run *like* the lightnings. Such is the sing characteristic of Nahum’s chariots. Not as it as the lightning, as did Satan who fell from

heaven "as lightning" (Luke 10: 18), not as Christ will move, who comes down the skies at the Last Day "as the lightning" (Matt. 24: 27), but with the thunderous sounds and fire flashes of the lightning, and with some resemblance to it in many ways. And as the plural number is used, many chariots are suggested going hither and thither in all directions. Shall run like the lightnings. There is no feature of the prophecy more striking than this. It has only one rival, and that relates to things unearthly. It crowns the subject. It is the grand climax, the vanishing scene. Their extraordinary rapidity of movement takes them quickly out of sight. Unaccustomed to such speed, this may account for the terse, excited style of the writer, and the brevity of his descriptive prediction. He packs his thoughts. The "Lighting Express" is vividly suggested. Features of the awful cars of the celestials come out. The prophet borrows other tongues to aid him in setting forth their majesty and tearing speed. He has scarcely recorded his vision of what was never seen by man on earth until our century, and lo — they are gone! ~

THE SAGACIOUS POOL.

Pool saw more than others here when he wrote,— "Very dangerous, and terrible both for speed, irresistibleness, and terror, against which no defence, from which no flight or hiding," and his words and Calvin's are all the more remarkable when we consider that in their time nothing, absolutely nothing was known either of the Chaldean and Assyr chariots, or of the steam cars of to-day. It seems prophetic, and furnishes a rare commentary indeed. Writers perceive the headlong, awful speed. He them:—

Calvin: "As lightnings shall they run here and there."

Bish. Lowth: "Shall resemble flames of lightning in their swiftness."

H. Cowles: "They dart like the lightning."

Coverdale: "And go swiftly as the lightning."

The Vulgate: "As lightnings running here and there."

Brentons Septuagint: "Shall run with the swiftness of lightning."

Thomson's Sept.: "And like streaming lightning shall they run."

McClintock & Strong: "As the lightning will they rush."

Lange: "Like lightning they shoot hither and thither."

Hitzag: "The intensive form indicates the manifoldness of the direction, the zig-zag of the lightning."

Here let us observe that the lightning often darts straight on without the zig-zag, and also pause to ask, Of what else on earth could such language be used but the cars?

And again, Pusey: "They shall run vehemently like the lightning; swift, but vanishing."

Lastly, Dr. Gill: "They shall run like the lightning; exceeding swiftly, with irresistible force and power."

THE SHOOTING TRAINS.

How the vehemence and swiftness (so Pusey), the ting (as Cowles) and the shooting (so Lange), the sistible force and power (so Gill), are truthful ds to set forth the marked features of the cars. should remember that just so the lexicons define

the Hebrew word *shoot* that records the swift mode of travel the writer has already described as named in Dan. 12: 4, as peculiar to the time near the end.

The use and sense of the Hebrew word rendered "run" bears out this view and sustains it. It is *roots* (see Heb. Con., p. 1165), which by Parkhurst is explained to mean "To run here and there, or with swiftness and violence; in Nahum 2: 4, as lightnings run." (Lex., p. 503)

By Pick, "To run, to overrun." (Lex., p. 388.)

By Gesenius, "To run, run hastily, to rush upon any one." (Lex., p. 971)

Evidently in Nahum the running is with extra vehemence, violence, and danger. It is the irresistibleness and danger seen before by Matthew Pool.

If we consider lightning from the Hebrew *bah-rak*, we find it named in twenty places. It is rendered bright once, glitter once, glittering five times, and lightning thirteen times. Its general reference is to the electric energy, called in Job, "the fire of God," ch. 1: 16. It is sometimes used tropically of the gleam and glitter of a bright sword or spear, but the expositors have not so understood it in this passage. It is not lightning glitter, but lightning swiftness, as here intended and understood. In all cases the idea is of some potent energy, dazzling, grand, swift, terrible. For example: "His [God's] arrows shall go forth as the lightning." (Zech. 9: 14.) In no other place are chariots said to move to and fro like the lightning save in Ezek. 1: 14, where the cars of the cherubic host are thus represented, "And the living creatures ran and returned as the appearance of a flash of lightning." (Gesen. Lex., 121.)

A TERRIFIC CHARIOT.

It is, then, no ordinary chariot that is here meant, certainly none drawn by horses. Steam-driven cars do thus move. A hundred ton locomotive would outweigh a thousand Assyrian chariots. The effect, when run with lightning speed, is, to use the words of Calvin, "terrific!" "That they might exceed everything human!" A great, fast train actually thunders and lightens. Now the steam cars have six characteristic features, in each and all of which they resemble the lightnings. These are:—

CARS LIKE THE LIGHTNING.

1 The lightning is in all places. Its ubiquity is described by our Lord, "The lightning lighteneth out of the one part under heaven [and] shineth unto the other part under heaven." (Luke 17 : 24.) The steam cars roll today on every continent, and in the islands of the ocean. The fire-driven train flashes under the whole heaven. A thousand trains are every instant in swift motion. Hitzag writes of the lightning's manifoldness of direction; so he says these cars run. You have but to study a railroad map of the United States to see this; it is a marvel of cross-lines.

2 The lightning goes with a great flame of fire and wide illumination. Thus, also, out of the fire-enveloped cherubim "went forth lightning." (Ezek. 1 : 13.) And the cars, too, are all aflame on their iron track. The torch of sparks or curling, smoky flames from the smoke-pipe, the long array of lamps shining through half a thousand windows, the fiery eye of the head-light shooting its fierce rays far ahead of the engine, the recent use of electricity to light the cars,

and also its use to form the head-light, this last showing plainly a man one mile away on the track, and having an illuminating power that makes its unearthly glare visible on the sky fifteen miles distant,—all remind us of the flash of the “fire of God.”

3 The lightning goes with the thunder-clap, a roar, a crash and a reverberation. So, also, is its every sound copied into and reflected in the rapid, heavy train. Stand beside the track and listen. Horrors, what is coming! Do you wonder that “Lo, the poor Indian” flees appalled, and all the beasts of the field stand or run in blank amazement? Why, the knees of terror would smite together again, Alexander turn pale, and Cæsar tremble at the sights and sounds. All other noises are unheard. It actually drowns the thunder. The clatter, crash, rattle, roar, clanging and trumpeting overwhelms one. Every man is deaf; conversation is inaudible. The moving mass of iron on iron is as a Niagara on wheels. A terrific, piercing, prolonged blast crowns the awful tumult. And as “from peak to peak leaps the live thunder,” in like manner the roar of the rolling train is heard from point to point, echoing and re-echoing among the hills as it dies away in the distance. Some flashes of lightning are by science asserted to be ten miles in length; we hear the steam trumpet and see the gleam of the electric head-lights on the sky an equal or even a greater distance. Daily we listen to the thunderous roar of the cars.

4 The lightning is dangerous and deadly; the steam cars kill even more than the lightning. Poor conception, made in 1663, of danger and death in the track of these chariots finds daily illustration. The “flight” spares the victims crushed by the “irresist-

ble" iron monster. The thunderbolt smites to death no quicker; an army of men, women and children have been crushed beneath the wheels of this Juggernaut, or ground to atoms and burned in colliding trains. Let the tale of the thousands on thousands who have quickly perished while breaking trains, or walking on the track, or have plunged with all the cars down an embankment or through a bridge to death, attest the danger. Every year, on the railroads of our country, there are killed or injured eight thousand persons.

5 The lightning moves with incredible swiftness; so do the cars. There is really nothing in nature with which the fiery, furious train in all respects is so like, or with which to compare its speed.

FASTER AND FASTER.

Beginning with the common rate of a horse, four or five miles per hour, in 1825, in Great Britain, by the year 1847 there was reported a speed on her railways, for short distances, of one hundred miles per hour, and a common rate of sixty miles per hour. One hundred miles an hour is one hundred and forty-seven feet a second. A bullet or cannon ball lifted into the air one hundred and forty-seven feet and then dropped, would not fall one third as fast as this train moved on its way. Numerous trains in our country are run over the length of a mile of iron track in one minute, or sixty miles per hour, for many hours. This is eighty-eight feet per second; but it takes two seconds for the bullet or ball to drop sixty-four feet. Everywhere the swift express is styled "the lightning train." Everywhere men exclaim of these, "They run like lightning." Did we borrow

the idea from Nahum? Where else could it have been obtained?

QUICK! QUICK!

But, again, in their sudden vanishing they are like the lightning, "swift but vanishing," writes Dr. Pusey. How quickly do the trains pass from both sight and hearing! The writer sits at his desk, pen in hand. Five hundred feet away is the iron Broadway made for the hurrying feet of the metallic devil alone, always "dangerous and irresistible." We know the hour. Suddenly is heard the train recognized unmistakably by its quick movements; it is the "lightning express." When did Nebuchadnezzar, Xerxes, Alexander or Cæsar ever ride in such chariots! They seem to shout, "From Boston to New York, two hundred and forty miles in six hours!" Hurrah!! As we listen, the direction of the sound is in a moment changed; it grows less loud; another instant, it ceases—it is gone! We have counted thirty seconds in its transit. Sitting beside the track, timepiece in hand, and viewing the same train half a mile each way, we count sixty seconds while it is in sight.

QUICK AS LIGHTNING.

Again, listening, watch in hand, to the oncoming of a thunder storm, we discover the time occupied between the flash as the tempest approaches, and then in a few seconds the roll of the thunder that follows ere it dies away, to be equal to that of the rush a passage of the train. Alike the train and the thunder bolt are driven by fire, and their sudden vanishing has a marvelous similarity. In but half a minute and a minute sound and sight are over. "We m

reach New York in four hours," cry Bostonians. "Three hours," shout back the New Yorkers. Perhaps it will be done, for they shall run like the lightning, and the extraordinary words may not yet have reached their utmost accomplishment.

Can we longer close our eyes to the solemnity of our times, the striking features and last day significance of the great railway system, and the certainty that it comes into the realm of divine prediction? Surely there is providential design in this hitherto unknown quick transit, and the crisis of the world's history is at the door. If men wilfully resist the light and continue in sin, will they escape condemnation at the bar of God? Nahum's chariots warn us, — shall we heed the warning?

CHAPTER VI.

WONDERFUL THINGS IN HISTORY.

This is that spoken of by the prophets. PETER.

HISTORY ANSWERS TO PROPHECY.

It is Delitzsch who says that the interpretation of a prophecy is one thing and its application another thing. We have interpreted Daniel and Nahum as foretelling the present railroad system of swift travel and transportation, and applied the chariots to the locomotive and cars. If criticised our answer is Tag matches Tally, and nothing else known fulfills the prophecy. The erudition of opposing expositors has aided and sustained us, and there is scarce a commentator whose language does not prove much more than he intended. And now the old obscure prophecies shine out radiant with light and pregnant with comfort to the waiting church while the chariots preach "His appearing."

Having explained and applied the terms of the prophecy, let us now review in more circumstantial detail the history of the remarkable invention, and note its essential features. The materials that form the succeeding chapters were gleaned from a hundred sources of information: histories, works on science, lectures, old memories, etc., have been laid under tribute to furnish them. Keeping in mind the hurrying multitudes and swiftness of movement the great and striking features of the prophecies are considering, and that such features were to m

the "time of the end" and era of making ready for the end itself, let us, in contrast with the present, glance at the past.

OLD TIME TRAVEL.

When the Great Master was here on earth he "walked," John 7 : 1, 6 : 66, and 11 : 54. We never read of his mounting chariot, carriage, sedan, or the back of a horse. Only once is it said he rode, and that on the most humble of beasts, Matt. 21 : 5. His journeys on foot sometimes made him weary, John 4 : 6. Of swift travel, then nothing was known, and the only person named in New Testament times as riding in a chariot was the rich treasurer of a queen, Acts 8. How changed now when professed Christian millionaires ride by steam in \$150,000 cars! From Adam down, the horse, or camel, or ass, were the swiftest means of human transportation on earth. About A.D. 1380, carriages appeared in England, but for many years no persons used them but the sick and ladies. The closed coach coming from Hungary, was used in Germany, and the German Emperor went to his coronation in one in 1475. In 1510 coaches were introduced into England, and by 1524 they appeared in France, but in 1556 only three coaches were to be seen in Paris. In Queen Elizabeth's reign a chariot was made for her use by Walter Ripon of London. It was heavy, bungling and slow and drawn by horses. No one save the queen and her nobility used such costly vehicles. Even today, if Asia or Africa possesses wheeled vehicle it originated in Europe, and half the race has no wheeled vehicle of any kind whatever. Until about the year 1600 Europe itself had no wagons.

FIRST PUBLIC COACH.

It was 1662 when the first common public conveyance came into use in England, and in 1756 London had its first swift public coach to and from the city. It was termed "The Flying Coach." "Incredible as it may appear," said an English newspaper, "the Flying Coach will arrive in London in four and a half days from Manchester." The distance was one hundred and sixty miles, and the speed so "incredible" was thirty-six miles per day! Today, the steam train goes over the route at a speed of forty and fifty miles an hour. We pinch ourselves and ask, "Is it not all a dream?" So late as the close of the last century French and English gentry were carried about the streets of the capitals in chairs by professional chair men. Pitt, Sheridan, Burke, etc., could be seen thus riding through London. Contrast those times, not a century ago, with the fact that by the year 1875, without meeting with a single accident, the London Metropolitan road had carried on the rail five hundred millions of passengers.

OLD NEW ENGLAND TRAVEL.

Boston started out its first stage coach from 90 North Street, in 1661. It was the first one on the continent. In 1732 a line of stages was first established between Boston and New Yerk. A stage coach left the city *once a month*, and fourteen days were allowed to complete the journey. In 1790-1800, George Washington rode on horseback all the way between New York and Boston, taking five days on his journey, or forty-five miles a day. Horseback riding all over the land, hundreds of miles, was the custom. Men rode to church Sundays on horseback.

the wife on behind and a child in front. By 1802 the stage coach from Boston to Albany was inaugurated, the time of running seventy-four hours, or three full days and nights. It was the same to New York. Today, the time between Boston and Albany, as also New York, is but six or seven hours and is fast being reduced. In 1802 the stages left Boston for Albany and New York once a week; now there are four or five steam trains every day.

OLD TIME FREIGHTING.

So late as 1830-4, stages, with passengers from Boston to New York in stormy weather, occupied three and four days with four horses. When a fierce blizzard blocked the railway three days between these two cities in the winter of 1888, "all the world wondered." Six horse teams conveying freight in huge wagons moved slowly out and in from Boston two hundred miles north and west to points in other states. The round trip to Barton, Vermont, occupied twenty-six days. Many of the actors still live to tell how difficult and slow was travel and transportation forty and fifty years ago. Some even recall the war of 1812-14, when freight and ammunition was drawn by oxen that traveled only twenty miles a day. Today the quick freight trains in every direction, carry provisions, animals, guns, cannon, soldiers, and even whales as many miles in a single hour.

In all the early years of our country's existence, a itinerating minister went on horseback, sometimes hundreds of miles, and often through lonely forests. Wheeled vehicles came into use in the form of wagons not over a hundred and thirty years ago, and in rural regions wagons were not in use till 1800 and

1810. They were rudely and clumsily made, and their rattling and pounding destroyed comfort and created a racket that was denominated "homespun thunder." Steam was not yet, but it was dimly perceived to be on its way, to hiss and thunder in the streets, and change the snail-like pace of the fathers.

MAILS IN THE OLD YEARS.

In 1697 Jonathan Dickinson in Philadelphia encouragingly wrote to a friend that he could hear from Boston in fourteen days, and once a week from New York, while from Virginia he could get the news once a month. The mails of 1775 were carried on horseback or on foot, but Mr. Diman, a post rider, took the mail in a one horse vehicle called a "chair" from Boston to Salem, sixteen miles, in one day and back the next. The "west" then meant not much farther than Albany, and mails from that quarter were sometimes fourteen days behind time. Should such a thing happen today, it would cause revolution in the Bay state. The state of Maine was very isolated. In 1766 it cost forty dollars to carry three letters from Maine to Boston, and in 1775 the total letters received at Falmouth (now Portland) were only four or five a week, and as many more were sent out. A month's delay on the wilderness road was not uncommon. No stages were used to carry the mail till 1786. By 1833, it was proudly stated that a daily mail was running, and the distance performed by horse in sixteen and seventeen hours. Substituting fire and steam for horse, about three or four hours suffice for the time of today between the two cities.

HOW WAR NEWS TRAVELED.

When Lord Cornwallis surrendered at Yorktown to the American arms on Oct. 18, 1781, the news only reached Newport and Providence by a sail boat on the 25th, and Boston on Oct. 26, it being seven and eight days on the way. Yet this was an event of vast national importance, demanding speed. When Lee gave up his sword to Grant, almost the whole country knew it in a day. Steam and lightning made the difference. When the war was over, in 1788, the mail in summer was still four days on its passage between New York and Boston. A hundred years ago, a mail from Virginia, Carolina, or Canada once a month was considered expeditious—today, it is conveyed like the lightning, and news shot by the lightning. Then the few newspapers traveled with the horse—today, swift trains carry tons of newspapers forty miles an hour.

SLOW THEN — SWIFT NOW.

George Washington died in 1799, and the news was ten days traveling to Boston, although the messenger made all possible despatch. When Lincoln and Grant died, the news went from ocean to ocean in as many hours. So late as 1800, it took six days for Boston to obtain Philadelphia news, and four days to get a mail from Portland. By 1802, the mail stage from Boston reached New York in one hundred hours, while Portland was still an equal time getting Boston news. Our day has seen a train pass between the two last named cities in one hundred and fifty minutes, and a New York newspaper reaches Boston in about five hours. In 1891, a state federal election was held in Massachusetts; in two days only sixty-

two out of three hundred and ninety-eight towns had been heard from, and it took a month to bring all the returns in. Scarce a day is now required, so changed are methods of conveying news. So late as 1811, the message of President Madison required sixty-two hours in transmitting it from Washington to Boston — today the message of a President is wired in a night. When the war closed in 1815, the news from New York was thirty-two hours traveling to Boston by express that cost Major B Russell of the "Columbian Centinel" the sum of two hundred and twenty-five dollars. Still later, in 1833, just before the railroads were opened, the speed had so little increased, that the President's message required twelve hours, — conveyed between Washington and New York by express horses, — and the mail stages of that period went down the bad road from Boston to Portland in fifteen and twenty hours, at a cost of ten dollars to the traveler who went to and fro in the hard riding vehicle.

ON THE OCEAN.

Sea-going was no faster. In the middle of December, 1799, Bonaparte was made first consul, but America did not get the news by ship until March 22, 1800, a period of ninety-six days. Think of the United States now going three months without European news! Today, a fire-driven vessel, huge as Noah's ark, brings the newspaper in less than a week, and over the floor of the wide ocean no less than nine submarine cables flash old world news daily at hourly by electricity. In 1830, newspapers took notice of "The Astonishingly Short Passage" to the country of vessels from Europe, one instance be

a brig from Marseilles in thirty days, and another from Sicily had made the passage to New York in forty days, while so late as 1847, a ship from England to New England in twenty-eight days was reported to have made "a quick voyage." In the early years of our marvelous century, how slowly sailed the missionary to foreign lands! India, China, Japan — how far, far away! Months and years were required on voyages. Today, missionaries fly on the wings of fire by steamboats and cars, and a Taylor opens Africa to her dark heart's center in a year. All is haste, haste, And the Day of the Lord is near and hasteth greatly. Zeph. 1 : 14.

And whereas, the mail in all civilized lands prior to 1825 was carried by men on foot, on horse, in two-wheeled vehicles, stages, or wind-driven vessels, today its enormous aggregate, amounting, it is estimated, in letters alone to fifty billions annually, is transported mainly by steam-cars or steamships at a rate of speed that has not the slightest parallel in all antiquity. And from a half dozen letters to the east and a dozen or two to the south conveyed into Boston in 1775, and perhaps as many more carried out, it has come to pass in a hundred years or more farther down the stream, that a single railroad — the Boston and Albany — carried over its track twenty-one tons of mail daily! In all these marvelous changes how conspicuous is the part borne by the fire-steel chariot well outlined in the burden of Nahum.

YEARS WITHOUT THE ENGINE.

In his "Lecture on the Lost Arts," Wendell Phillips said there were still existing in Egypt traces of an ancient tramway for wheeled vehicles, chiseled

and carved in stone, the motive power being man or horse. In the coal regions of Great Britain wooden rails were first used, and in 1738 iron ones were laid for coal wagons that had fluted or hollow rims to fit the rails. By 1811, Wales had a hundred and eighty miles of such iron railways, while horses drew the cars. Similar rails and platform cars were seen in the coal regions of Pennsylvania between 1820 and 1830, and in 1825-6, a stone railway to run vehicles on wheels was laid in Quincy from some granite quarries to the sea, a distance of three miles, and horses drew the cars. It was not till 1804 that an iron steam engine was put on the track in Cornwall, Wales, and men first saw this novel and noisy horse draw ten tons of coal at a speed of five and a half miles an hour. The year 1811 witnessed another and more successful trial, and in 1815, the famous George Stephenson introduced still another locomotive of greater power, and the new draught horse was born, never to die.

THE BIRTH OF A WONDER.

Smiles informs us that Dr. John Robinson of Edinburgh—born 1739, died 1805—was, in 1759, the first to conceive of wheeled carriages propelled by heat or steam. Then Savery, as already seen, patented the “fire engine,” and Boulton and Watt completed its invention as a mighty motor. It is claimed that down to the year 1800, no more than four engines of any importance were in use in America: two were at New York, and two were at Philadelphia, and till a quarter of a century later was an engine here on wheels. But great expectations were cherished, and Robert Fulton, in 1811, suggested

possibility of the engine being put on wheels as a loco-motor. Upon this being done in England, the select committee of the House of Commons said in 1831, "It was the substitution of inanimate for animal power, and is one of the most important improvements in the means of internal communication ever introduced." To George Stephenson, more than any other, does the world owe the birth of the locomotive.

THE FIRST LOCOMOTIVES.

A locomotive was imported from England in 1829, and put on the track at Honesdale, Pa., August 8th, to draw coal cars. It was of the so-called "grasshopper" species. The "Planet," one of this kind, weighed but seven and a half tons, had a fire grate of only seven square feet, and a heating surface of but three hundred square feet; now a forty-five ton engine has a heating surface of fourteen hundred feet. The driving wheels of the locomotive "De Witt Clinton" made at Albany in 1831 weighed each but three hundred and fifty pounds; today some weigh over two thousand pounds. The "Cooper" made at Baltimore in 1830 by Peter Cooper, was the first constructed in America. Its weight was four tons, some say one ton. Mr. Cooper subsequently became New York's philanthropic millionaire, and died quite recently. All the "grasshopper" engines soon failed up, but those made by Stephenson came to use and perpetuated their species. Robert L. evens went to Europe for one of these, the "John ill." It was shipped in May, 1831, reached Bordentown, N. J., in August, was put together by Stevens and his associate, Isaac Dripps, and ran on the Cam-

den and Amboy road in September. It became the ancestor and type of our grand locomotives, out of it originating the Mogul. It was in actual use thirty years, and is still preserved and on exhibition in the National Museum at Washington, D. C. Dripps, who put it together and first ran it fifty-seven years ago, was living in June, 1886.

CURIOUS FIRST THINGS.

The early locomotives had no cabs, no tenders, no bells, no head-lights, no brakes. They ran on the T rail that was then without base, laid in stone blocks, and the four wheels had wooden spokes. They were odd in appearance, looking like a little mountain hut on wheels. Yet the "John Bull" was at that time the most perfect locomotive in the world. But the electric signal, the telegraphic train despatcher, the electric head-light, the air and steam brake, the steam whistle, the six hundred pound steel rail, was as yet undreamed of, and sixty miles an hour would have been deemed tall fiction. In no one thing more than in railroads has the angel's prediction of an increase of knowledge been fulfilled. Dan. 12: 4. Every decade sees a marvelous change. Once introduced and its value seen, the locomotive made long strides in size, power and swiftness. From the little thing of four and five tons in 1824-30, it rose to a weight of seven and eight tons in 1832-6, then to twenty, then thirty tons, then sixty, then eighty tons, then in some instances to one hundred tons, until its tremendous strides and irresistible force causes the ground to shake and the forests to tremble.

GIANT CHARIOTS.

There are sixteen locomotive works in the United States. The Baldwin turned off its first one in 1832, since which time it has constructed and sent out over eight thousand locomotives. At Sacramento, Cal., one weighing over one hundred tons was turned off in 1884, it being then the largest in the world. The next year a California locomotive was on exhibition at New Orleans, which with its tender was sixty-five feet in length. In 1887, the Baldwin works sent away two locomotives whose combined weight was reported as two hundred or two hundred and fifty tons, to be used on the Northern Pacific where the grade is two hundred and ninety-six feet to a mile. Thus the metallic devil increases in stature. Meanwhile the Pullman Palace Car Company propose to give us a race of giants of this order, that will haul with ease seventy-five and one hundred loaded cars, and Altoona, Pa., has turned out a freight car of the capacity of fifty tons. What next? Ten wheeled locomotives are getting common; steel in all is doing away with iron; and some carry eight tons of coal with which to feed the voracious, raging monster. An instance is given where a powerful locomotive drew into New Orleans, in 1884, for a distance of one hundred and twenty miles, a train of one hundred and forty-one cars, which was nearly a mile in length. Think of such a train, all unheralded, dashing through Italy into Rome in the first century! Think of such a train conveying Cæsar's armies across the face of Europe!

A MILLION OF CHARIOTS.

On the American rails, in December, 1887, there were 26,415 locomotives, 19,252 passenger cars, 6,325 baggage cars, and 845,914 freight cars, and the total cost of our rolling stock is said to reach the sum of \$700,000,000. Were all these engines and cars put into one train it would stretch 5,600 miles, or nearly twice across this continent. Ah, had Israel possessed chariots and steeds like these to transport the weary millions through the wilderness and, later, out of Babylonian bondage home to Jerusalem!

100,000 HELLELS.

So rapidly do these iron horses multiply, that by 1875 the total number in all the world's railways reached the figures of 45,667, of which about one third were in the United States. But at this date, January 1, 1888, the world's stock of locomotives is 105,000, and they represent an aggregate total of three million horse power. And it is estimated by the mechanical world, that all the steam engines of every description on our globe do the work of a thousand millions of men. We give present figures, that they may form a data for future comparison, but so fast do all things move that in a very brief time they will be out of date.

THE FIERY STEEL.

It has been shown that Nahum foretells the coming of a steel car combined with fire, and that in other place is steel named in the Holy Bible, where no proof is at hand of the existence of such a chariot in the first world-empire. Half the world's prod-

tion of iron is consumed by the railroads, but from an iron we are fast passing into a steel age. The bulletin of the American Iron and Steel Association gives as the production of all kinds of steel made in the United States, in 1887, the enormous quantity of 3,739,750 net tons, and increasing nearly a million of tons per annum. Over seven eighths is made by Bessemer's process, and the majority is swallowed up by railroads that convert two millions of tons of iron into ten million car wheels every year. Steel is king. A steel rail in 1880 cost only half as much as an iron one in 1870, and its durability is three times as great. Steel rails are supplanting iron in all lands. In one day twenty-six steamboats loaded with steel rails for a Mexican railway arrived at New Orleans. In Germany the tires of car wheels are made of forged steel, and a hundred thousand of these are in use in Europe. The iron locomotive is giving place to the steel locomotive, which more exactly answers the terms of the old prophecy. The steel fire-box of American design is in use everywhere. Boilers are constructed of steel. Germany, Holland, and Mexico have steel ties laid under steel rails, and all nations are sure to use them in time and dispense with wood ties. The exterior both of freight and passenger cars, both in Europe and this country, have in cases been made of iron and steel and proved very durable. In Europe delta metal is growing in favor. Iron cars are constructed in Boston, and the Iron Car Company New York is formed to turn off freight cars in the form of tubes having a carrying capacity of thirty tons, or three times that of cars of twenty-five years ago. Everywhere the crowds that "run to and fro," demand steel passenger cars for safety and indestructibility in case of derailment or collision.

THE FLAMING STEEL.

In January, 1887, the Rhode Island Locomotive Works completed a fast locomotive, naming it "The King." Everything about it was steel; not a particle of brass or bright work was used. Drawing eight cars, it was intended to run between Providence and Groton, Conn., sixty-two and a half miles in sixty-two and a half minutes. Such was the published dream. Henry Bessemer, an English engineer, about the middle of this century invented the best known process of converting carburetted iron into steel, and it has become the favorite steel. Such is the demand of the age for steel that Bessemer's steel patents have brought him in as royalties over \$35,000,000!

O, masterly old book of the far seeing prophet! With startling exactness does all this realize the words of Nahum, who by common consent of the best learning foretells a swift car of mingled fire and steel, he being the only one of more than forty biblical authors who names that "fine kind of iron" called (*paladoth*) steel. So on a scale of unparalleled magnificence is seen a token of the truth of the grand old book. Let infidelity still its carping tongue and blush for shame. Candidly, dear reader, is not this God's day of mightiest preparation? And for what?

TRAVELERS BY STEAM

Beginning with England, we note the first opening and spread of steam railways for passenger travel. When the dark, hard years of torture and depression of the church were past, and Bible societies and missionary societies began operations, God opened the way for quick transit of the light of the Gospel to men in all lands. The Stockton and Darlington ra

road, fifteen miles long was opened September 27, 1825. The Liverpool and Manchester, on October 15, 1829, adopted the then rude locomotive of four tons weight. Previously, both were operated by horses. The curious reader may see in Appleton's Cyclopedia a picture of these first cars. (*Art. Railroads.*) The fiery energy of nature wrested by genius from its hiding place was harnessed to iron for the use of mankind, and the predicted "running to and fro in haste" began. (Dan. 12: 4.) It was a marvelous one, and sagacious men, as we shall see, had long augured of its coming. Excitement ran high. By 1857 the railroads of Great Britain would have made a belt of iron around the earth — the tunnels stretched seventy miles under ground, eighty millions of train miles were run every year, there were 2,121 stations, 5,000 locomotives, 150,000 coaches or cars, and over 100,000 persons were employed. And now there was a terrible shaking among the trees. It took 300,000 trees, equal to 5,000 acres of forest, annually, for the sleepers, of which 26,000,000 every year perished. That year the number of passengers had gone up to 139,008,888! In all Time's history, is there a parallel to this?

OUR FIRST TRAINS.

In America, Peter Cooper's little engine was drawing passenger cars on the Baltimore and Ohio road in 1829-30. The organization of the road dates back to April 24, 1827, only two years later than the first passenger road in England, and Charles Carroll, the then only surviving signer of the Declaration of Independence, laid its corner stone July 4, 1828. In 1831, the Mohawk and Hudson, the New Orleans and

Pontchartrain, and the South Carolina railroads went into operation. The world of men was elated with these new achievements, and from 1830 to 1835 there raged a railroad fever, and roads were chartered and projected in all directions. On April 7, 1834, the first train for passenger travel started out of Boston, for Needham, over the Boston and Worcester Company's track, a distance of fourteen miles. In 1835, roads were opened from Boston to Lowell, 25 miles; to Worcester, 44 miles; and to Providence, 43 miles.

MORE INCREDIBLE FIGURES.

The following table shows the increase of railroads, decade by decade, in the United States since fifty-eight years ago:—

In 1830, there were miles,	.	.	.	.	.	.	23
1840, " " "	.	.	.	.	.	.	2,818
1850, " " "	.	.	.	.	.	.	9,020
1860, " " "	.	.	.	.	.	.	30,630
1870, " " "	.	.	.	.	.	.	53,399
1880, " " "	.	.	.	.	.	.	87,000
1888, in January,	.	.	.	.	.	.	150,000

From twenty-three to a hundred and fifty thousand miles, from one locomotive to twenty-five thousand, from four-ton locomotives to one-hundred-ton locomotives, from five and fifteen miles an hour to over sixty miles an hour, from one chariot to a million—all this in fifty-eight years! If Caesar went a hunting with a thousand chariots, our facilities for traveling are yet a thousand times greater than were his. We give a table showing the date of the introduction of steam cars in the various countries from 1825 to the year 1860.

Taken from the American Railroad Journal, March, 1886.

England,	September 27,	1825
Austria,	September 30,	1828
France,	October 1,	1828
United States,	December 28,	1829
Belgium,	May 3,	1835
Germany,	December 7,	1835
Cuba,	in the year	1837
Russia,	April 4,	1838
Italy,	September,	1839
Switzerland,	July 15,	1844
Jamaica,	November 21,	1845
Spain,	October 24,	1848
Canada,	May,	1850
Mexico,	in the year	1850
Peru,	in the year	1850
Sweden,	in the year	1851
Chili,	January,	1852
East Indies,	April 18,	1853
Norway,	July,	1853
Portugal,	in the year	1854
Brazil,	April 30,	1854
Victoria,	September 14,	1854
Columbia,	January 28,	1855
New South Wales,	September 25,	1855
Egypt,	January,	1856
Middle Australia,	April 21,	1856
Natal,	June 26,	1860
Turkey,	October 4,	1860

As showing how this favored nation outstrips all others in building broadways for the raging chariots, we observe, that in ten years, from 1876 to 1885 inclusive, 54,768 miles were constructed, enough to more than lay a double track around the earth's equator. In 1865 there were thirty-four millions of people in our country, and the same number of miles of railroad; but in 1885 there were fifty-eight millions of people and 125,379 miles of railroad, the proportion of miles to the population having more than

doubled. In a single year, 1887, enough rails were laid to build a track half way round the globe. That year it required over five hundred millions of dollars to operate our railways; and were men and horses compelled to do the same work, it would cost over eleven thousand millions of dollars (\$11,308,000,000). Today our railroads in a line would girdle the earth at its largest circumference more than six times. On our railroads are carried every year more than ten thousand millions of the multitudes who run to and fro, more than one third of the number being carried over ninety-five per cent of the whole number of miles of railroad, while the freight moved the same distance was, in 1887, 437,040,099 tons. Loaded into steamships carrying each four thousand tons, over one hundred thousand such ships as the great Cunards would be required, and these vessels would in lines stretch twice across the ocean from New York to Liverpool. As to the cost of our vast railroad world, who shall count it? Unquestionably, today fifteen thousand millions of dollars were not sufficient to cover it. The car of fire and steel is sovereign of the world's gold. Its insatiate maw gulps down the heaped up treasures of the last days. (Jas. 5.) We stand appalled at the figures. No man can count a billion. At two hundred a minute, it would require ten thousand years.

THE STEAM WHISTLE.

We have seen in a previous chapter that the *hell* or raging of the chariot, allows and includes, and likewise comparable to the blare of the trombon the peal of the trumpet, the blast of the bugl and a hoarse, hissing, sibilant roar, with oth

noises in a confused uproar. In the utterance of shrieks, screams, horrid blasts, etc., there is nothing of man's invention that can compare with the steam whistle. It is, indeed, a fitting accompaniment to the engine. It is the neigh of the iron-horse through a brazen throat,—a part of him, as good Dr. Jenks would allow. The whistle, horn, or trumpet sounded by a rushing discharge of steam between iron lips in its present bell form is traced by Colburn (*Hist. Locomotive*, p. 39) to William Stephens, a workman of South Wales, where it was in use in 1833, and was first used in a railway, the Liverpool and Manchester, in 1835. The sportsman's whistle, blown by steam, was in use earlier, but Stephens' invention superseded it and is heard in all the world. It has been heard fifteen miles on land, and twenty miles over the water. It is potent as a cannon in savage lands to frighten the wild native. A big noise terrifies and impresses him. The steamboat exploring some great unknown river is to him a swimming monster uttering supernatural shrieks. A blast from Stanley's steamer on the Congo depopulated an entire village in short order. Involuntarily we ejaculate with Calvin, "terrific!"

THE CALLIOPE.

It was on the nation's Independence Day in 1856, that the calliope made its debut at Worcester, Mass. Its inventor, Joshua C. Stoddard, had toiled for over year in the machine shop of Wood & Light, and, with admirable patience, had succeeded in reducing the harsh tones of escaping steam through the bell whistle to trained musical notes; and at night, not only the city, but the country for five miles around

was serenaded. On a special railway trip to Providence, great crowds rushed to hear the new instrument, and Mr. Stoddard was loaded with honors. The press described it as a "gigantic novelty," and "blowing a hurricane of music." At a distance of two miles, N. P. Willis, the poet, wrote to the *Home Journal*, "The tones were soft and musical, but yet as distinct and powerful as though they had been produced close by. They seemed to pervade the whole atmosphere. I stood in astonishment, and watched and listened." This was on the Hudson river. The rare instrument has since been heard on numerous great rivers, in traveling shows, at fairs and exhibitions the world over. On the car of fire and iron, the calliope is the voice of the "metallic devil" tamed and sweetly singing at the lucid intervals of his madness, singing the *hallel* of a royal car ere long to descend from the skies,

The chariot ! the chariot ! its wheels roll in fire,
As the Lord cometh down in the pomp of his ire;
Lo, self moving it drives on its pathway of cloud,
And the heavens with the burden of God-head are bowed.

CHAPTER VII.

Ah, the uproar of many peoples, which roar like the roaring of the seas, and the rushing of nations that rush like the rushing of mighty waters! Isa. 17: 12. *Rev. Ver.*

THE NEW TRAVELING SYSTEM.

In this biblical, historical, and literary tribute to the railroad, we must emphasize speed, for the awful increase developed in the transportation of men and things in half a century is a direct theme of prophecy and something to astound us all. Having seen how slowly mankind formerly (for a period of over five thousand years) traveled about on the globe, let us now, when iron has lent its strength and fire its energy to man, give added proof of how fast they move. The prophecy summarily forbids creeping or walking; it is run. And the running is compared to the speed of the swift-winged angels and to the electric's motion. The latter day multitudes, according to Gesenius, are to be "in haste" and will demand swift vehicles. And the world has them.

In 1825, the Stephenson locomotive could draw a train fifteen miles an hour. From 1829 to 1834, the "Rocket" and "Fire Fly" had a speed of twenty and thirty miles an hour. In 1839, the "North Star" attained a speed of thirty-seven miles per hour. An English table puts it thus for passenger trains:—

In 1824, the cars ran 6 miles an hour.					
1829,	"	"	15	"	"
1834,	"	"	20	"	"
1839,	"	"	37	"	"
1847,	"	"	70	"	"

In 1853, instances of speed at a rate, for short distances, of one hundred miles per hour had occurred.

In 1845, an American clergyman of the writer's acquaintance then traveling in England, was whirled sixty miles on a summer's day between the hours of five and six P.M., and met an appointment for divine service between six and seven o'clock. And when, in 1855, the locomotive "Hannibal Davis" with six cars attached sped over the New York Central fourteen miles in eleven minutes, it was deemed an extraordinary event and heralded far and wide.

In August, 1882, a train on the Great North Western in England ran from Leeds to London, one hundred eighty-six and three-fourths miles, in three hours, or over sixty-two miles per hour, it being a velocity of three hundred and thirty-one rods a minute, and ninety feet every second. How impressive is such speed! The same year, June 13th, the conductor of an emergency train made the time between Philadelphia and New York, ninety-two miles, in ninety-two minutes. The entire road in this case was cleared for the train which made three stops and seven slow-ups, yet ran one mile in forty-six seconds, which is a speed of seventy-seven miles an hour. In June, 1883, a similar train made the same distance in ninety-three minutes.

On November 1, 1884, William H. Vanderbilt and party drove his special train out of Niagara over the Canada Southern Branch of the Michigan Central two hundred and fifty miles in four and a half hour or fifty-one and a half miles an hour. The same year, in June, Engineer Connors drove the Chicago limit. express from Poughkeepsie to Albany, sixty-ni miles, in seventy-seven minutes.

September 2, 1885, President Sloan and family, of the Erie railroad, were put over the track from Binghamton to Buffalo, one hundred and ninety-seven miles, in one hundred and ninety-seven minutes—just a mile a minute for over three and a quarter hours' time of actual running. Again we think of Gesenius, "in haste;" and Parkhurst, "scud, shot." The same year, in July, a special train of three cars on the West Shore road traveled one stretch of two hundred miles in one hundred and ninety-three minutes. Fifteen miles were made in thirteen minutes, while a spurt of one mile was run in forty-three seconds! Just before this speed was known, the *Railway Register* inquired, "Will the time ever come here in America, when a journey speed of fifty miles an hour can be made!"

Over the rail from Boston to Portland, one hundred fifteen and a half miles, in June, 1886, a steam train passed from city to city in one hundred and fifty-six minutes going to Portland, and but one hundred and fifty in returning—about a minute and a quarter for each mile.

Again, November 17, 1886, a train on the Canada Southern with officials on board, made the distance between St. Clair Junction and Windsor Dock, one hundred and seven miles, in but ninety-five minutes, or three hundred and sixty rods in each sixty seconds. These may suffice as mere spurts of unusual speed to show what may be done on regular lines; and per-
; machinery, better and heavier steel track, and
re power is increasing speed on the daily trains.

REGULAR FAST TRAVEL.

So early as 1883 the Canada Atlantic ran the fastest regular time on this continent, making, over a level country between Montreal and Ottawa, a speed of fifty miles an hour. At that date the fastest trains in the States were on the Pennsylvania railroad, where the average speed was forty-eight and three-tenths miles per hour; while the fastest train in New England was the Express that ran from Boston to Providence, forty-four and seven-tenths miles in one hour. It is said that Germany had at that date trains moving regularly fifty-one and seven-tenths miles per hour. But all this speed was exceeded in England by "The Flying Dutchman," a swift train on the Great Western, where the mail was carried one hundred and eighteen miles at the rate of fifty-nine and one-eighth miles an hour.

The newspaper train has become also a vehicle of swiftness. Since July 5, 1885, these trains make the stretch between Boston and New York, the shortest route being two hundred and twenty-nine miles, in five hours, and on August 8, 1886, such a train moved over the iron Broadway from Syracuse to Buffalo, N. Y., one hundred and fifty miles, in one hundred and thirty-eight minutes. From Syracuse to Lyons, fifty-six miles, it rolled the distance in forty minutes, and the awful speed made those on board dizzy and sick!

Rapid transit now over vast distances is common. In November, 1885, it was announced that a regy train was to run from New York to New Orleans Atlanta in forty-six hours, the distance being fift hundred and ninety-eight geographical miles. April, 1886, a "Lightning Express" was put on

tween Paris and St. Petersburg, over half the continent of Europe; the distance, thirty degrees or about twenty-one hundred miles, is run in fifty-eight hours. Over the Canadian Pacific extending clear across the continent, twenty-eight hundred miles, the first regular train put on in June, 1886, was to run over the long track in one hundred and thirty-six hours. A fruit-train started in July, 1887, was to make the distance between Waldosta, Ga., to Boston, passing over ten different roads and thirteen hundred miles in seventy-five hours. It is claimed that the Saratoga Limited makes the longest continuous trip, going from New York to Troy, one hundred and forty-eight miles without stopping.

SPEED IN ENGLAND.

The following figures, given for 1885-6, show the general speed of expresses on the great railroads of England :

Great Western railroad,	77 $\frac{1}{4}$	miles,	in 87 minutes.
Great Northern	"	76 $\frac{1}{4}$	" in 90 "
Northwestern	"	82 $\frac{1}{4}$	" in 109 "
Midland	"	72	" in 91 "
Southwestern	"	83 $\frac{1}{4}$	" in 118 "
Great Eastern	"	80 $\frac{1}{4}$	" in 119 "

As to the relative competitive speed in England and this country, two remarkable instances will illustrate it. The "Flying Dutchman," a swift train on the Great Western that carries the mail, was proved in 1886 to sometimes fly over the track sixty-four miles an hour, and at one place between Yattam and Bourton the frightful speed of eighty-one miles an hour was experienced. Such a rate of speed continuously would carry a person around the globe, or twenty-five thousand miles, in thirteen days. But an

instance is recorded that surpasses the speed of the English mail express. On July 9, 1885, a train of three cars was hauled from East Buffalo to New York over the Erie railroad, a distance of four hundred and twenty-three miles at an average actual running time of 59.7 miles an hour. One fifteen mile stretch was made in the following number of seconds for each mile, 60, 57, 53, 53, 52, 53, 54, 54, 49, 48, 47, 47, 51, 50, 43, the last being at the rate of eighty-four miles an hour, while ninety-three miles was passed over in eighty-nine minutes.

DO MEN BUT DREAM?

All this is amazing. But the dreams, determinations, and plans of men far outstrip the past or present. It is proposed to come as near the thunderbolt in violent motion as is possible, and even steal the thunderbolt's fiery energy to do it. How exactly all this is foretold in the Biblical predictions of Daniel and Nahum. How far seeing was their interpreter, Sir Isaac Newton. Now in a direct line from City Hall in New York to the City Hall in Boston, it is one hundred and ninety miles, and surveys show that the distance can be made on a rail less than two hundred miles. Capitalists seriously propose to make the two cities but three hours apart. An immense locomotive was completed in Paris in 1887 that was expected to run ninety-three miles an hour; a civil engineer at New York has patented a locomotive which he is certain will move ninety-five miles an hour, while E. M. Borton, the inventor of the "Bicycle Railway," expects his trains to attain a speed of one hundred and even two hundred miles an hour! And if the fire of mankind proves incompetent, then "the fire of Go

is to become the potent servant of these ambitious mortals. George Stephenson may never have dreamed of *such* speed, but we have learned in this age of wonders the truth of the maxim of Napoleon Bonaparte, viz.: "Impossible, is the adjective of fools." "You can't do it, sir; you are a fool, sir," said Sir Humphry Davy, a famous English scientist in 1813, when one told him that cities would soon be lighted with gas. That very year gas illumined great London.

THEN AND NOW.

Aided by steam the traveler can pass from San Francisco to London, via New York, in fourteen days, the distance overland and water being six thousand two hundred and twenty-five miles. A similar speed continuously would carry him around the globe in less than sixty days. From London, he can plunge on into Samaracand in twelve more days — from the "Golden Gate" to the "Heart of Asia," a distance of more than half way round the world! All done by steam in twenty-six days! The change wrought in travel and transportation in sixty years by steam, in 1888, as against horse and wind in 1828, is well shown by the following time table of the route from London to Paris, which forms an admirable comment on our interpretation of the prophets, —

	1828.	1848.	1868.	1888.
	Hours.	Hours.	Hours.	Hours.
London to Dover,	12	3½	2½	1½
Dover to Calais.	6	2½	1½	¾
Calais to Paris,	36	8	6½	4½
	<hr/> 54	<hr/> 14	<hr/> 10½	<hr/> 7½

The old time of fifty-four hours, now reduced to seven and a half hours, and yearly growing less, is inter-

esting. Captain James Cook was three years, between 1768 and 1771 in accomplishing for the first time the feat of circumnavigating the planet we live on. Less than a score of years ago (1870-75), Jules Verne wrote his famous fiction, "Around the World in Eighty Days." The fiction has become a fact, the romance of speed a reality. Rufus Mallory, of Portland, Me., left that city May 31, 1882, overland for California, thence to China, Italy, England, and home in the Alaska, and says the time he spent in actual travel was only *seventy days*, and he thinks it could be reduced to *sixty days*. In each and every year men are doing the impossible.

THE STEAMBOAT ERA.

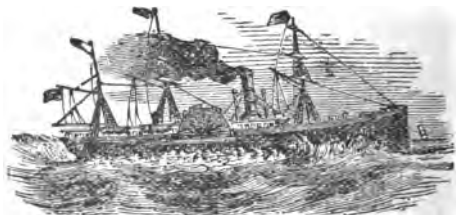
Even earlier than the steam-chariots came the steam-boat, and earth and ocean were conquered by Savery's "fire-engine." There is proof that steam navigation was conceived of in England by Hulls in 1736, experiments successfully made by Fitch on the Delaware river in 1783-4, and by Evans in Virginia in 1787, by Symington on the Clyde in 1789, and that Chancellor Livingston put a little steamboat on the Hudson in 1797, while the years 1801 and 1802 saw Symington making further experiments in this line on the Thames in England. Then Robert Fulton, in 1807, put the "Clermont," the first passenger steamboat, on the Hudson, and men began to "run to and fro" on the water by this new agency. John Stevens and Robert L. Stevens, his son, built the "Phoenix" the same year, which was the second steamboat launched for commercial purposes, and became the first ocean going steamer, making a trip from New York to Philadelphia in 1807 in charge of R.

Stevens. She was a side-wheel boat, but John Stevens shortly introduced the propeller. The "Car of Neptune" at New York in 1808, the "Vermont" on Lake Champlain in 1809, by Winans; the "Orleans" by Fulton on the Ohio at Pittsburgh, which went to New Orleans in 1811; the "Paragon" at New York in 1811, and the "Richmond" in 1812; the "Vesuvius" on the Ohio in 1813, a steamboat on the Clyde in 1812, and one on the Thames in 1815; the "Ontario" on Lake Ontario in 1816, and the "Walk-in-the-Water" on Lake Erie in 1817, completes this list of first steamboats. They were all new wonders, and at whatever port they touched were received by staring and almost frightened crowds.

CROSSING THE OCEAN BY STEAM.

Francis Fichett built at New York, in 1818, the "Savannah" of three hundred and eighty tons burden. No vessel of over five hundred tons, at that date went out of New York Harbor. John Scarborough bought the little steamer and crossed the Atlantic with her, leaving July 15, 1819. When near Cape Clear, the authorities at Cork supposed the queer ship to be on fire and despatched a cutter to her assistance. Neither England, Sweden nor Russia would buy her, so fearful were the governments then of the novel vessel. England suspected her captain of an intention to attempt the release of the great Bonaparte in captivity at St. Helena, and she was sharply watched. She returned to New York, traded between that city and Savannah, and was destined to be wrecked on Long Island. It took this first steamboat twenty-six days to cross the ocean, and no regu-

lar steamships crossed over for twenty years. In 1838, the "Sirius" and "Great Western" began trips, the first from Cork, April 4, to New York in seventeen days, and the second from Bristol, April 8, to New York in fifteen days. So early as August 16, 1825, the "Enterprise," commanded by Captain Johnson, for a premium of fifty thousand dollars, started from Falmouth, England, for India, around Good Hope. It was the first steam voyage ever made to the shores of Asia. England constructed the first war steamer in 1838, and an iron steamer first crossed the Atlantic in 1839, the Cunard Line beginning in 1840. Thus rapidly invention developed, and, whereas it had taken the printing press four hundred years to arrive at its present state of perfection, the steamboat and locomotive have attained a seeming maturity in less than a hundred years, and the divinely announced era of *shooting* swiftly over land and water is here — all its amazing features are before our wondering eyes.



THE LEVIATHAN SHIPS' SPEED

in running to and fro on the earth's waters is also wonderfully changed, steam having revolutionized everything since eighty years ago. From a rate of four miles an hour made by the first "Vermont," on Lake Champlain in 1809, we go up to twenty miles an hour

made by the new "Vermont" in 1880-7. From five miles an hour in Fulton's time, on the Hudson, by the "Clermont," speed has risen to twenty-five miles an hour by the "New York" in 1887. Ocean going steamers are made to keep pace with river boats. Steamships of the line are now twenty and thirty times more tonnage than was the "Savannah," yet, while so huge, their speed is threefold and fourfold greater. The passage to Europe in eighteen days in 1819 by the "Savannah," in fourteen days in 1840 by the early Cunards, has been reduced to seven days by the steamships of the last decade, and is still shortening. The "Oregon," in 1884, crossed in six days, six hours and forty-one minutes. The "Etruria," in August, 1885, shortened the time down to six days, five hours and forty-four minutes from New York to Queenstown, but on her westward course made the passage in six days and two hours. But in May, 1888, this "Queen of the Ocean" beat all her former wonderful records and reached New York on June 2, in but five days and twenty-three hours. In a single day these huge ships will cover five hundred knots, or twenty-five statute miles an hour, and though of ten thousand tonnage will propel themselves through the water two rods every second. The "Great Eastern," launched in England in 1858, weighed when set afloat twelve thousand tons, and her length was six hundred and eighty feet, or forty rods!

FIFTY-THREE THOUSAND VESSELS.

uch was the world's merchant service on the ocean 1885, of which number some eighty-five hundred re steamers. It is estimated that a million of peo-

ple live upon the oceans. By 1887 the steamers reached the total of ten thousand. And while in 1850 the carrying power of ships of all nations was nearly seven millions, in 1880 it was nearly nineteen millions of tons. Sailing ships are disappearing; steam traffic grows by leaps and bounds. The mail service around the globe is done by steamships. In China, with no steam, the utmost speed of the mails is two hundred miles a day, or about ten miles an hour, while mail matter posted in London, May 27, 1888, was distributed in Vancouver, B. C., sixty-five hundred miles distant, in twelve days. In 1881 the over-sea commerce of the globe had risen to the enormous value of \$14,400,000,000, and increases seventy-five per cent every ten years. Of the total ships and tonnage of the seas, Great Britain, the military power that owns and controls one fifth of the globe, and whose "valiant men are in scarlet," owns and controls one-half, and is still "mistress of the seas."

STEAMSHIPS RUN LIKE LIGHTNING.

A table made up in Europe shows the speed of various steam vessels of different nations. In England the "Queen Victoria," three hundred and forty feet in length and six thousand horse power, steamed two hundred and forty miles with an average speed of twenty-five and two-thirds miles an hour. The German war steamer "Grief" ran twenty-five and one-third miles an hour. Italy possesses a steamship that moves twenty-eight miles an hour. The Chinese have one constructed in England that has made twenty-seven and one-half miles in an hour. The "Thyncroft," a torpedo boat built for the Spanish government, it is claimed, made thirty and thirty-three :

one-half miles in an hour. In Scotland new ships of colossal dimensions are being constructed. Some are five hundred and sixty feet in length, have a tonnage of ten thousand five hundred tons, are made entirely of steel, forty thousand separate pieces going into each ship; are each lighted with one thousand incandescent electric lamps, and have an expected speed of twenty knots an hour, and each cost the princely sum of \$2,500,000.

AMERICA'S QUICK SHIPS.

In the United States, which had one steamboat in 1807, there are today about five thousand, with twenty thousand sailing vessels. The "New York" on the Hudson is three hundred and eleven feet in length, and can move through the water twenty-three miles every hour. The "Now and Then" a steam yacht of New York, ran twenty-four miles an hour, keeping up this speed for a distance of one hundred and seventy miles. Of American steamboats in the ocean trade, the "Olivette" is called the fastest, her speed being eighteen knots, or twenty miles an hour, which, continuously, is four hundred and eighty miles per day. She is made of iron. The "Pocahontas," begun at Alexandria, Va., in 1887, is expected to distance all others. Five hundred and forty feet in length, made entirely of iron and steel and having engines of twenty-eight thousand horse-power, she is to cross the ocean from New York to Liverpool in *seven days!* Efforts are being made to reduce the passage to but two days, and our figures of day may be out of all correctness very shortly, so fitly do the men of our time fulfill the divine predictions of hurrying multitudes going over the world in lightning-like motion.

HUGE FIRE EATERS.

Few people know that the huge steamships that run between the great cities of Liverpool and New York have deep down in their holds as many as twenty-seven furnaces, each half as large as a hay-stack, that require a hundred men to attend them, and burn from three hundred and forty to three hundred and fifty-three tons of coal in twenty-four hours, costing the incredible sum of nineteen thousand dollars a voyage, or over two thousand dollars per day, enough being consumed by a single steamship in a week to supply a village of one hundred families for an entire year! Nevertheless, this fact is but one of a thousand things that in our "time of the end," go on a scale of hugeness that is almost past belief. With such awful powers forced into the service of man, a fourteen day's journey from the Golden Gate to great London is getting to be a common occurrence, although the distance via New York is six thousand two hundred and twenty-five miles. Prior to the era of steam it would have required half a year's time.

MOVING QUICK — STOPPING QUICK.

While rapid movement forward increases, no less rapid is the progress made on the railway in stopping a train. In 1831, no brakes were in use; steam was shut off, and train hands chocked the wheels with blocks of wood. Then came the hand-brake, then about 1870, the steam and air-brake by which a train two thousand feet in length was stopped in eight seconds. Four years later, it was stopped in four seconds. Then experiments made in 1887 result in proving that a train of freight cars two thousand feet long and moving forty miles an hour can

stopped by the Westinghouse air-brake while moving one-fourth its own length, or five hundred feet. In two seconds all the power of this famous brake can be applied to a moving train, and this power is equal to twenty thousand or thirty thousand pounds pressure on a brake-shoe. A train of fifty freight cars running twenty miles an hour and weighing over two millions of pounds is stopped after running but one hundred and twenty-three feet in nine seconds of time, while the same train while running forty miles an hour was stopped in eleven seconds, the train running three hundred ten and a half feet after the brakes were applied. Then, to show the contrast, a trial of the old hand-brakes was made, and five brakemen took twenty-one seconds and a run of one thousand and thirty-five feet to stop the train while it was moving but twenty-one miles an hour. A wonderful brake, that is in use on fifteen thousand locomotives and one hundred and twenty-five thousand cars! And all showing how the civilized world at the present time seeks to do all things quickly.

THE RUSHING NATIONS.

And this hurrying spirit is transferred into every department of business, every mechanical invention, especially the scientific and auxiliary industries growing out of and related to the railroad. Elevating machinery at Jersey City is capable of unloading five hundred cars of grain in ten hours, which is fifty cars an hour, or a car in a little more than a minute. Only a few years ago to make eighteen car wheels a week required the hard labor of three men; today at Pottsville, Pa., the same number of men turn out a perfect car wheel every minute, or seven hundred and

twenty in a day of twelve hours. And when we read that one hundred passenger cars were constructed, painted, and completed at the Pullman Car Works all within the regular working ten hours on August 18, 1884, and that a first-class locomotive weighing one hundred and ten thousand pounds, was perfectly constructed and finished at Altoona, Pa., in June, 1888, in the incredibly short time of sixteen hours and fifty-five minutes, we are dumb with amazement. It is as if the iron horse knew no childhood, but leaped from birth to full maturity in a day, and with neighs of proud defiance goes on his mad career. To the fathers of but fifty years ago such things would have been tall fiction. But with the advent of the swift riding carriages knowledge was to increase, Dan. 12: 4, and in the realm of matter mind is monarch, and just such an epoch as ours is more than hinted at in Zeph. 1: 14, 2 Pet. 3: 12, Luke 14: 21, Rev. 22: 20, and Isa. 17: 12, 13. Indeed it would be strange were He who doeth nothing but what He first reveals it to the prophets, to pass these wonders by without notice on the sacred page. Amos 3: 7.

RIDING MILLIONS OF MILES.

Let us record still other wonders of the railway. A German locomotive engineer in 1885 boasted that he had, without accident, traveled over one million two hundred and fifty thousand miles on his engine, and a brakeman on the Pennsylvania road who in 1886 had been in service twenty-four years, gives the distance he has traveled without accident the sum of two million miles. If two employes have ridden such a distance, imagine the mileage of all the world's train service in fifty years. The line would

stretch across the solar universe! Another, F. Vining, it is said, has in eleven years penetrated every accessible portion of the globe, and in so doing has traveled two hundred and sixty-five thousand miles. What would the ancients think of such running to and fro? Again, the total mileage of all the passengers on the roads leading out of Boston in a single year, 1885, was 751,579,506 miles. Could we put the aggregate of all the mileage of those who ride in Nahum's chariots together, the sum total would be appalling! Human history in no other and previous age has had such a strange experience, but Gabriel who cannot lie saw far on down the stream of time this countless traveling multitude. Dan. 12: 4.

GREAT RAILWAY SYSTEMS.

A distinguished Englishman calls America the "land of magnificent distances." Europeans are surprised at the immensity of our railway system. When a tourist can leave England and in a few days find himself on the Nile in Africa, or on the Caspian in Asia; or leaves Paris and in one day and a half gets to Rome, and in but two days and a half can be set down at St. Petersburg, it astonishes him to know that it requires six days and nights of constant travel to go from New York to San Francisco, meanwhile with comforts and luxuries all the long way; or that he can ride from St. John, N. B., to San Diego, Cal., and not leave the iron rail. The great West teems with vast railway systems. The Chicago, Milwaukee and St. Paul company owns and operates five thousand six hundred and seventy miles in six different states. The Chicago and Northwestern owns and controls six thousand miles, has on its lines eight hun-

dred stations, and employs over four thousand passenger conductors. The Reading railroad has a track of eleven hundred miles, a capital of two hundred millions of dollars, carries every year thirty million passengers and eight million tons of merchandise, has forty-five thousand coal cars and twelve thousand freight cars, over a thousand locomotives, employs sixty thousand people, carries twelve million tons of coal to the sea shore, while its annual receipts amount to sixty millions and its pay roll to twelve millions of dollars each year. The state of Illinois has nineteen thousand miles of railroad, which is the longest railroad mileage of any state in the union, and exceeds that of all Great Britain. Time and space fail to speak of the Grand Trunk with its gigantic tubular bridge over the St. Lawrence, one of the wonders of the world, of the great Pennsylvania with its untold power and wealth, and a dozen others. If the reader would get a proper idea of a modern railway king, let him note the fact that M. Polikoff, a Russian magnate of this order, recently died leaving a fortune of thirty millions of dollars. Or he can recall a Vanderbilt, or Gould.

A CONTINENT GIRDLED.

The first railway line across this continent—the Pacific—was opened May 10, 1869, and now five mighty transcontinental lines sweep over North America from ocean to ocean, and a week suffices to make a distance that prior to the coming of Nahum chariots required two months. Of these we note but two, viz: The Union Pacific, which runs through six states and four territories, covers five thousand mile with its tracks, in one place defiles twelve thousand

feet above the level of the sea, has thirty or forty corporations included in it, possesses a capital of \$270,000,000, an income of \$25,000,000, a pay-roll of \$800,000 monthly, owns 12,000 cars, 555 locomotives, and has its entire track laid with steel rails; also the Canadian Pacific which has a main track of thirty-one hundred miles from Quebec to Port Moody, of which sixteen hundred miles is through forests, swamps, rocks and mountains, and which with its contributory tracks has a total of forty-six hundred miles of rail. Twenty and sometimes forty thousand laborers were employed in its construction, and the enormous sum of \$250,000,000 was its alleged cost. These facts give some faint conception of the magnitude of the American railroads.

GREATER THAN THE PYRAMIDS.

At the antipodes a vast railroad of seventeen hundred and sixty miles in length unites the capitals of South Australia, Victoria, New South Wales, and Queensland; while in England we name the London & North Western, which has a capital of five hundred and fifty million, a revenue of fifty million annually, has sixty thousand employes, carries yearly sixty millions of passengers, thirty-three million tons of freight, and whose three thousand locomotives collectively make a journey in four hours equivalent to that of going around the world, or one hundred and four miles every minute! And what shall we say when told authoritatively that as early as 1857 the earthworks alone of the United Kingdom's railroads measured five hundred and fifty million cubic yards, a mass of matter which, if piled into a pyramid, would have a square base of sixty acres and rise to

a height in the air of two and a half miles! As the railroads of Great Britain, compared to our own, are but one to seven or eight, we conclude that the material removed in constructing the grand steam highways of America would in globular shape be sufficient to form a planetoid, or defy all calculation of its bulk. Man's mission was to subdue the earth; Gen. 1:28. Nothing subdues, upturns, alters and reconstructs the globe so much as building railroads for Nahum's chariots.

With swift travel time is saved, and the busy world of men accomplish today far more than did the fathers. Twelve miles of railway are easily done in half an hour, whereas the old stage coach required an hour and a half to get through that distance; and calculations shows that the aggregate time saved in a day of ten hours for a hundred million of people is equal to seven hundred million of hours, or eighty thousand years. And still half the entire race are in a constant hurry!

At the risk of tediousness to some readers, the writer is careful to put on record in these pages, with a crowd of statistics, the figures of the present extraordinary traveling speed and its allied marvels. The instances given could be multiplied by a thousand, but no inspired prophecy of Babylon, Tyre or Jerusalem ever met with so fine and stirring illustration in actual history as do the predictions of swift travel near the end of the years of time. The ship in the maelstrom tips to the vortex where the circling eddies roll faster and faster and our place in the stream of time is surely at the verge of menacing, whirling, engulfing rapids, and the world's Niagara is just ahead. Mankind appear to have reached a day of

awful agitation, when in sacred language there is the rushing of his chariots and the rumbling of his chariot wheels: Jer. 47: 3; even a noise of a great rushing: Ezk. 3: 13; when the nations rush like the rushing of many waters: Isa. 17: 13.

CHAPTER VIII.

And he said unto me, seal not the sayings of the prophecy of this book; for the time is at hand. Rev. 22: 10.

FORESHADOWINGS.

Impending events cast their shadows before them. There seemed to be something in the air of the later centuries that set men auguring of the coming era of steam power and fast travel. Was it gleams of inspiration caught from the pages of holy prophecy? In some instances it certainly was. Were the pen pictures of Nahum's cars given us by Calvin and Pool and Gill and Jenks, providentially overdrawn on purpose, so as never to fit the Assyrian chariots of wood? And how came christian men several centuries ago to set forth these chariots as if issuing out of another world? Most interesting of all and worthy of our attention is the prediction ascribed to the great philosopher, Sir Isaac Newton, who is cited by Dr. C. F. Deems, in his *Christian Thought* for December, 1887, as saying that if the prophecies of Daniel and John were true, "it would be necessary that a new mode of traveling should be invented," and who asserted his belief "That the knowledge of mankind would be so increased before a certain date or time terminated — namely, one thousand two hundred and sixty years — that they would be able to travel at the rate of fifty miles an hour." When Voltaire heard of Newton's augury, the infidel laughed him to scorn and styled him a "poor dotard," simply because Newton based his calculations on the Bible.

"But," writes Dr. Deems, "if he should get into a railway train, even a sceptic today would have to say, 'Newton was the philosopher, Voltaire the dotard.'" It is impossible to conjecture how Sir Isaac was led to advance such a belief, unless we may suppose he drew it from a careful analysis of Dan. 12: 4. The great man died in 1727.

In 1763, William Henry, of Lancaster, Pa., went to England, saw Watt's steam engines, came back and constructed a small one, and by its power propelled a boat on the Conestoga River. In a lecture by C. C. Coffin, Henry is quoted as saying, "Such a boat will come into use and navigate the waters of the Ohio and Mississippi; but at present every one considers it impracticable." The genius was in advance of his time. John Fitch, of Connecticut, in 1788, put a small steamboat on the Delaware River, that moved three miles an hour, and left on record his prediction that the day was not far distant when the great ocean would be crossed by steamships. In thirty years his prediction was fulfilled. Most remarkable was the prediction of Oliver Evans as given by Coffin and by Gordon. (Hist., Locomotive, p. 37.) This genius of Philadelphia made a wheeled carriage, and drove it on the streets by steam power. "My engine," he said, "will propel boats on the Mississippi and wagons on turnpike roads." In 1787, Evans gave utterance to these remarkable words:—

"The time will come when people will travel in stages moved by steam engines, almost as fast as birds can fly, fifteen or twenty miles an hour. A carriage will start from Washington, the passengers will breakfast at Baltimore, dine at Philadelphia, and sup at New York the same day. Engines will drive

boats ten or twelve miles an hour, and there will be hundreds of steamboats running on the Mississippi."

The steamboat came before Evans died, and scarce forty years elapsed between his prediction and the advent of the steam cars.

INCREDIBLE THINGS.

But there were doubters, as well as believing prophets. When, in 1811, Fulton in a letter to Livingston proposed an engine on wheels, to run four miles an hour on a prepared rail; the latter objected to the project as being too expensive, dangerous and inconvenient; and when it was proposed to cross the Atlantic in ships propelled by steam, the learned Dr. Lardner said it could not be done. The reluctance with which the stage coach was dismissed, and the doubt, fear and opposition on the part of some respecting the new motor was best expressed at the time by the *English Quarterly Review*, of March, 1825, from which the following is copied. It said:—"We are not advocates for the visionary projects that interfere with useful establishments; we scout the idea of a railroad as impracticable. What can be more palpably absurd and ridiculous than the prospect held out of locomotives traveling twice as fast as stage coaches. We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets, as to put themselves at the mercy of such a machine going such a rate!" Today men laugh at the incredulity and fears of a past generation, and coolly challenge the most reckless speed possible on the rail.

THE BEATEN HORSEMAN.

It is said that when the first passenger train was to start in England, the day was previously heralded, and a great crowd of persons of all ages and sexes gathered to behold it. The writer has seen and conversed with one of these witnesses who at the time was nine years of age. Excitement ran high. One gentleman declared that if the train ever reached a speed of ten miles an hour he would eat a stewed car wheel for his breakfast. Another on horseback in mockery rode on ahead as if to ridicule the little iron horse's pretensions to such fast travel. But the train reached ten, twelve, and fifteen miles an hour, and the mocking horseman was glad to clear the track and escape being run over. We acquit the early doubters, but must admire the sagacity of Fitch and Evans, as also the far-seeing, keen vision of the Bible-reading Newton, and more even than these, the richly attested truth of the divine prophecies, always to man "a light in a dark place." 2 Pet. 1: 19.

AFRAID OF STEAM.

Robert Fulton was derisively styled "Fulton, the fanatic." But when on August 4, 1807, the "Clermont" moved majestically up stream with her twelve passengers on board, who each paid seven dollars for the passage to Albany, the jeering crowd could not restrain their "Hurrahs," while the man who had the courage of his convictions stood with flashing eyes in silence on his boat. An old Quaker expostulated with a young friend who had taken passage, saying: John, will thee risk thy life in such a concern? I tell thee she is the most fearful wild fowl living, and thy father ought to restrain thee." None believed,

few hoped, and the majority sneered. It was the beginning of our multitudes endless water voyages by steam, and the "living, fearful water-fowl" is everywhere, and both a comfort and luxury, and thousands of huge, splendid steamboats move safely in the year of our Lord 1888. Curious stories are told of the awe and fear caused by the steam wonder. Says a historian, "Fulton's voyage up the Hudson spread terror over the surface of the river and wide alarm along its borders. To fishermen, farmers and villagers the steamboat was an awful revelation. It came upon them unheralded. It seemed like a rude craft from Pluto's realm. Its huge black pipe vomiting fire and smoke, the hoarse breathing of its engine, the great splash of its uncovered paddle-wheels filled the mind with pictures of goblins. Some thought it was an unknown sea-monster; some said it was the red dragon of the Apocalypse let loose on the waters: Rev. 12. Some prayed for deliverance, some fled from the shore and hid in the woods." Twelve years later the first ocean steamer, the "Savannah," was gazed at by the maritime people of Great Britain with a similar fear.

STEAM CARS MUST RUN.

When, in 1825, Andrew J. Allen, of Boston, on hearing of railroads in England, projected one from Boston west to Albany, he was only laughed at and called insane. Men tauntingly said, "A railroad will be built to the moon before one reaches Albany" but Allen replied, "This has got to go," and by 1841 it went to Albany. A wide call for a meeting to agitate the bold idea got together in the City Hall, January 21, 1826, only twenty-one citizens. Allen w

termed on the streets "Crazy Allen," but every man who became interested got his ideas from the "crazy" man. He took the first hundred shares (\$10,000) in a road to Worcester and bought the first season ticket.

Mr. Allen was a member of the Legislature, and was on board the first train, that then started out from Washington street. It is an astonishing circumstance, and one that well shows the rapidity of all events of our time, that living men can remember when travel was as slow as when, centuries ago, Pharaoh pursued Israel, or Troy was besieged. When the first imported locomotive was put on the track, August 8, 1829, at Honesdale, Pa., Horatio Allen was the engineer, and in July, 1880, Mr. Allen stood on the platform of the Stevens Institute at Hoboken, N. J., and was introduced to the audience by Professor Morton, as the Nestor of American engineers. Human invention and divine purpose lag not. Then came Nahum's iron chariots, never to cease rolling until stayed on their raging way by the blast of the trump of God.

"Very dangerous," were the warning words of Pool when writing of the chariots more than two centuries ago. It is reported that when the speed of Cooper's first locomotive was tested in a race against a horse, Mr. Cooper acting as engineer, in hastily attempting to repair some portion of the machine that had become deranged, lost a portion of his finger. C. C. Coffin observes humorously that it was doubtless first railroad accident in America! But alas, what heart-rending catastrophes on the rail have rent the hearts of millions since that first accident. And how sagacious the old inspired seer who foretold the collisions that crush to death human beings and brute creatures on the great broadways!

IN ITS INFANCY.

It is interesting to read an advertisement which in December, 1832, appeared in a Pennsylvania newspaper, and ran thus: "The engine with a train of cars will be run daily, commencing this day, *when the weather is fair*. When the weather is not fair the horses will draw the cars." Just think of that today! On a rainy morning in Maine more than forty years ago, the conductor of a train on the Waterville and Danville railroad, who had run by a station because no flag was hung out, was called back by the station agent, who with much surprise asked: "Are you going to run your train in rainy weather? I didn't think you would." And accordingly he had not put up the red flag. No one at first expected cars to run with engines in wet weather, much less in winter. Winter operation so far north was fancied impossible. The engineer who surveyed the Kennebec and Portland road declared that cars could be run only about two hundred days in the year, but George Evans, President of the road, with bolder calculation replied, "two hundred and ninety days," and lived to see trains running every day in the year. Today Maine is gridironed with some eleven hundred or twelve hundred miles of "broadways" for our chariots that in this one state convey ten millions of passengers annually. Let her people not forget that *such* travel was foreordained to occur in the last years of time (Dan. 12: 4), and while a merciful God is seeking to prepare earth's teeming millions for some stupend event. Nah. 2: 3, 4.

The railway is coming to be ubiquitous, the scree of the whistle is heard everywhere. It is said that 1833 Mr. Nathan Hall, of Durham, N. H., sixty-

miles north of Boston, on hearing of the "new thing under the sun," thanked God that he lived in a hilly country where it was impossible to build railroads, and hence was in no danger of his home and farm ever being invaded by so great a nuisance. Alas for human hopes against the inevitably to be fulfilled prophecy; today the Express trains of the Boston & Maine road run through the dooryard of his place, between the house and barn, and within four feet of his side door!

THE ORATOR'S FORESIGHT.

Upon the completion of the Vermont Central (from Windsor to Burlington), as far as Randolph, Vt., in 1847, a celebration and banquet was held by the company. Among the speakers present was C. T. Russell, a Boston capitalist, who in an earnest speech justified railroad building as a fulfillment of prophecy. With great enthusiasm and emphasis, he read Nahum 2: 3, 4, and said: Here is language that foretells and describes the steam cars. Boston papers reported his words, and thus early recorded the growing belief, echoed by one who was no fanatic and who still lives. Just so Newton also read the railroad out of the old Book of God. What spirit was it that came over the railroad orator forty-one years ago and led him to say before his peers: "Gentlemen, this is that spoken of by the prophets?"

RHYMING THE HELLEL.

And later on the poet John G. Saxe, in 1864, wrote his "Rhyme of the Rail," setting forth the train as—

Singing through the forests,
Rattling over ridges,
Shooting under arches,

Rumbling over bridges,
Whizzing through the mountains,
Buzzing o'er the vale;
Bless me! this is pleasant,
Riding on the rail.

POEMS, ED. 1864, p. 38.

Little did the rhymer suppose that in thus describing the sounds and motions of the cars of fire and steel he was naming over the things included in the (*hallel*) rage of the chariots of Nahum. Perhaps unwittingly and by a strange coincidence he wrote, the cars sing, rattle, shoot, rumble, whizz and buzz over the vale, and thus men are often unconsciously made to testify in behalf of revelation.

IS YOUR ROBE ON?

And when a well known American author doubted and satirized the feat of boring the base of a mountain to let the steam trains rage through it, and forgetting the dignity due to a sacred theme, ridiculed the belief of those who expect "His appearing," and closed a poem entitled "Latter Day Warnings," by saying —

When publishers no longer steal,
And pay for what they stole before;
When the first locomotive's wheel
Rolls through the Hoosac tunnel's bore:
'Till then let Cumming blaze away,
And Miller's saints blow up the globe;
But when you see that blessed day,
Then order your ascension robe.*

Was not the foolish wit, that in soberer years should be despised, like the epithet which Voltaire heap upon Newton, turned upon himself? Have no fe of the age's end until the mountain is pierced, b

*Dr. O. W. Holmes, "Autocrat of the Breakfast Table." 1857-58.

then men shall know the "latter day" is here; be "warned," and don the attire of the sainted saved! Well, the mountain commenced to be bored in 1852, daylight shone through the tunnel Nov. 27, 1873, the first train went through Feb. 9, 1875, and the prophetic chariots have rolled from end to end for a period of thirteen years. All men "see the blessed day." Out of ironical scoffing comes solemn "Latter Day Warnings." We have more than a sceptical augury; the robe is in order: Rev. 19: 8, it is the righteousness of Him who cries, I come quickly! Thus men are made the unconscious instruments of prophecies, and words spoken in ridicule prove Latter Day Warnings indeed. "Sweet is the harp of prophecy," and true are its strains. When these must needs be accomplished doubt or scorn in sceptics meet with defeat and are as chaff. If Newton, Evans and Russell read the future in the light of God's word it was sagacious and wise, and such are held in admiration. But it is neither sensible nor safe to make light of the last coming of the Son of Man, nor of the heralds and tokens which He in love dispatches on before His chariot.

IN ALL THE WORLD.

We have seen how the new enginery of motion has augmented itself, twenty-eight or more countries having adopted it by the year 1860. Still it stretches its lines far over the continents, carrying not only the story of pleasure and business, but the Bible and its teacher as well, until out from its birth center, England, it radiates through dark lands to the world's circumference, and with it, and sometimes on ahead of it, goes christianity to earth's remotest bounds. Go

where the railroad will, the word of God is sure to go with it as the appointed "witness," Matt. 24: 14.

Egypt where Pharaoh with six hundred chosen chariots and with horses pursued fleeing Israel, is invaded by the chariots of fire and iron, and in 1872 a state road stretched southward from the Mediterranean, six hundred and fifty miles up the Nile valley into the desert clear to the borders of ancient Ethiopia. Cape Colony in south Africa has its railroads, and one was in 1887 projected to penetrate the dark continent from the west coast up the great Congo valley, a distance of three hundred miles, and five others are also pushing in toward the center, and the feet of the servants of God are already before them.

South America is not behind. The vast empire of Brazil has now six thousand miles of rail and a syndicate is formed to penetrate it with railways from side to side and end to end. Chili, Bolivia, Columbia, Paraguay, Uruguay, Venezuela and Peru listen to the shrieks of the iron horse furiously dashing on his way. Mexico by 1880 had five hundred miles of railroad, and by Jan. 1, 1888, there were thirty-six hundred miles and an invested capital of one hundred and twenty million dollars.

Old Asia is astir to enter the race and run swiftly to and fro. In India over six hundred millions of dollars have been expended on railroads, and in 1885 over eighty million of passengers were carried, with an enormous yearly increase. The first road in pagan China was opened in 1886, an experimental line. The huge barbarous empire yet hesitates to patronize the new chariot, but six rich syndicates stand ready to connect all her great cities with the steel rail, and the strong nations urge her on. Japan, the progressive

nation, today possesses one thousand miles of road, and reports the building of no less than thirty-four new ones, in every direction.

Cuba, Jamaica, and the Hawaiian Islands have the new mode of transportation. In the last named a road of twenty miles winds with short curves, crosses seventeen very deep gorges, and is a marvel of engineering. Another is projected to have one hundred and twenty-five iron bridges in its seventy miles length, and the material for construction is brought over the ocean by steam vessels from the United States.

Far north in Norway where tourists go to see the "midnight sun," the Ofoten Lulea, on the shore of the gulf of Bothnia, opened in 1887, crosses mountains sixteen hundred feet above the sea level and is the most northerly steam railroad in the world. Two monster roads are building across Russia from west to east that will be trans-continental; one from St. Petersburg through Russia in Europe and Siberia, touching Tobolsk and on to the Corean coast; the other from the south of vast Russia, crosses the Caucasian region, and starting eastward from the Caspian sea (already covered with steam vessels), it reached Merv in 1886, and was pushed on to Samarcand by May, 1888, nearly a thousand miles from the Caspian, penetrating the very heart of Asia to the border of western China. Hordes of wild Asiatics stood in wonderment at beholding the furious monster of fire and iron now sounding his trumpet over the grave of Tamerlane. A Russian writer graphically said, "Before it arose each day the unexplored horizon, behind lay the two bands of iron that connected it with civilization." From London to Samarcand it is possible now in twelve days.

IN THE HOLY LAND.

In old Bible lands the locomotive, a thing of prophetic vision, becomes more important than ever. At Rome, where Paul died, the steam cars run; on the sea where he voyaged in rude ships and was wrecked, the swift steamers' wheels and blades lash the waters ceaselessly. Stretching out from Athens, where he stood on Mars Hill and preached Jesus, runs seventy miles of railroad, while at Thessalonica (now Salonica) the chariots on which the great apostle never rode are rolling. At old Tarsus where Paul was born, a railroad was opened in 1886. Arab dignitaries gazed in awe and amazement at the wonderful contrivance and refused to trust their lives on the train. The Euphrates railroad was started in 1886 by English capitalists, the purpose being to form a grand route eastward to India, a distance of nine hundred and twenty miles, with an outlay of thirty millions of dollars. How strange, were it to skirt the Tigres valley and the chariots rage on the very site of ancient Nineveh, or run through the old Eden on the Euphrates where Adam and Eve were placed! Through the Holy Land from Acre to Damascus, one hundred and thirty miles of railroad were projected in 1883. It will cross the river Kishon (Judges 5: 21), the plain of Megiddon (Zech. 12: 11), touch at Nazareth where Jesus lived (Matt. 2: 23), cross the Jordan in whose waters he was baptised, to the border of the Sea of Galilee, and close by where the demon-possessed swine rushed down the steep hills. (Lul 8.) The waters of Galilee where the divine mast. rode, are to be plowed with steamboats. (John 6: 1.

A railroad from Jaffa (Joppa, Acts 9: 43) to Jerusalem has long been contemplated, and as

write, report says that now at last the material for construction is all on hand. It is forty miles and up hill. Once built it will invest with unparalleled sublimity and stamp with eternal verity the words of the prophets of God who foresaw and foretold the marvelous method of traveling. The Holy Land is the focal center of inspired revelation, and it may be that the fir trees of that land shall be used as cross ties for the iron rail, or tremble to their very roots as the ponderous trains roll by where they grow, and that where the first preachers and evangelists wearily went on foot, now the missionaries of the nineteenth century at work for a king whose "business requires haste," will ride in the swift cars (1 Sam. 21 : 8), crying to lost men in the words of Jonathan, "make speed, haste, stay not," and warning the Orient of "the wrath to come." 1 Sam. 20 : 38.

WONDERS OF THE RAILROAD.

In building these roads for the mighty traveling hosts, gigantic feats of engineering are performed. Like Milton's warring angels, men tear up the hills and fling them into the valleys. The iron horse, weary of his broadways in the level plain, climbs the mountains to breath his hot breath in the air of their lofty summits, and anon hides his flaming torch in deep labyrinths at their bases, only to emerge again with horrid screams and rush on his tireless way. If the mountain stands in his path and cannot be dug down, it is bored through. Tunnels of the most remarkable length are made through mountains, under rivers, under arms of the sea, and beneath great cities where the imperial steed rolls and rages like

the old gods whose restless presence under the earth was supposed to cause the earthquakes. The Hoosac was among the earliest conceived and constructed. Projected in 1823, begun in 1851, cut through in 1873, and opened in full in 1875, its length four and three-fourths miles, its cost twenty millions of dollars, its central shaft ten hundred and twenty-eight feet from summit to rail, and now lighted from end to end with electricity—a stupendous undertaking and the largest on this continent; but railroad builders laugh at impossibilities, and steam and dynamite and human skill are equal to all needs of power. The Nevadas are cut through hard granite on the Pacific road sixteen hundred and fifty-eight feet, and the Cascades, where the track is half a mile higher than the sea level, are bored ninety-nine hundred feet through solid rock to make a path for the locomotive which runs eleven hundred and fifty feet below the mountain summit. It is proposed to connect Prince Edward's Island and New Brunswick by a sub-marine tunnel at the cost of five millions, and also Ontario and the States by one a mile in length under the river St. Claire at Port Huron, and at Vasburgh, Pa., is seen one four thousand feet in length and twenty-nine feet in width, it being the widest in this country. So skillfully was it driven through from both sides, that the two ends met on an exact level.

Russia has a tunnel three miles long and costing four millions of dollars, while Hungary possesses one ten and a quarter miles in length. We are informed that the vast railway system in tunnels beneath London, first opened in 1863, carries yearly from a hundred to one hundred and forty to one hundred and fifty millions of passengers. And so it has co-

to pass that there is no room on the earth in cities to accommodate the millions that run to and fro, and they are compelled to ride elevated high in the air, or on the rail deep down underground!

In England, between Birkenhead and Liverpool, twenty-six millions of passengers had annually to cross the river Mersey, and the river was annihilated by boring a tunnel under its bed for a railroad, and in four minutes steam chariots rush through from city to city. Under the British Channel at the Severn's mouth, a hundred feet below the water, lies a tunnel four and a half miles in length that cost ten millions of dollars, and is lined throughout with seventy-five millions of bricks, and is the Broadway of the chariots of Nahum. Mightiest of all are the tunnels under the Alps, viz.: the Mount Cenis, seven and three-fourth miles in length, costing \$15,000,000; the St. Gothard, nine and one-fourth miles, costing \$12,500,000; the Arlberg, six and one-half miles, costing \$17,400,000; and last, the great Simplon, only begun in 1886, to be twelve and a half miles long and to cost \$20,000,000. These mountain tops are eleven thousand and twelve thousand feet above the sea level, and the passes seven and eight thousand feet in height, where the prophetic chariot threads its way, and where long ago Hannibal, and later Bonaparte crossed with armies on foot, the last dragging cannon. How amazing the change! Tunnels are now bored through with such scientific skill from both sides that they vary at the central meeting no more than half an inch.

MIGHTY BRIDGES.

Not only the tunnels, but also all the great bridges on earth are built in the interest of the steam rail-

road, and it is estimated that the railway bridges of this country alone, if placed continuously would span the Atlantic ocean, reaching over the more than three thousand miles of brine from New York to Liverpool. Over rivers, lakes, deep chasms, across arms of the sea; these stretch, sometimes hundreds of feet up in the air, making the traveler giddy as he looks down. At first these were wood, now the wood gives place to iron and steel. Over Niagara two hundred and forty-five feet above the water; over Champlain, one mile of length; over the St. Lawrence, two miles; over the East river at New York, a mile; over the Firth of Forth in Scotland, one and a half miles, these run, and the cars run over them. The straits of Messina are to be spanned by a bridge connecting Sicily with Italy. The water is three hundred and sixty-one feet in depth and the spans are to be three hundred and twenty-eight feet above the water, and the bridge stretches over two and a half miles—a vast undertaking truly. But vaster than all is the human purpose to annihilate the British channel of twenty miles width by a bridge one hundred and sixty feet above the sea, to carry four lines of railway track, and cost one hundred and sixty million dollars. It is to be all of iron and steel, and the company is already formed to perform this stupendous task. Had the era of steam railways never come scarcely any of these great tunnels and bridges would ever have been seen on the globe.

EXCELSIOR!

Not content to go over the seas and under the mountains, the panting but unwearied steed is driven over the hills and high up to the very mountain top

on iron ways. In fifty years the tractive power has increased five and six fold, until the engine easily climbs a gradient of one foot in twenty, or two hundred and sixty feet to a mile. Accordingly the cars in curious style ascend Mount Washington in New Hampshire, a mile and a quarter above the sea; on Mount Riga in Switzerland they rise five thousand nine hundred and five feet in a few miles; the Mount Pilatus rail in a distance of but two and three-fourth miles climbs a steep and rugged mountain side six thousand eight hundred and eighty-two feet higher than the sea. The vast railways across our country to California rise to a height of seven thousand feet; the Alpine tunnels are an equal distance above the sea; the Russian road over the Caucasian mountains rises eight thousand feet, while the rail over the Cascades in British America on the Canadian Pacific rises to a height of twelve thousand feet above the sea, which is four thousand feet above perpetual snow. Higher than all these climbs the Oroya Lima line of three hundred and twenty-five miles length in Peru, South America. At the city of Arequipa it is seven thousand five hundred and fifty feet, but at Crucero Alto the locomotive mounts to a height of fourteen thousand six hundred and sixty-six feet, or nearly three miles above the sea, and screams its challenge to the clouds, while every passenger suffers from mountain sickness and some faint away. It is the highest railroad in the world. And what will the restless and ambitious spirits of men lead them next to accomplish? Literally, the preacher of our Lord's gospel going to such lofty elevations would be "beautiful upon the mountains." Isa. 52: 7. Nevertheless he must climb these dizzy heights, for every nation is to be warned. Matt. 24: 14. Rev. 14: 6, 7.

THE POWERFUL DRAUGHT HORSE.

Very curious are the tasks which this strong draught horse is made to perform. Not only does he draw two thousand people in a single train, but whole droves of animals, domestic and wild, gigantic timbers, and armies of soldiers. A whale sixty feet in length is put on the cars and carried from the sea coast of Massachusetts inland a thousand miles. Monster cannon are dragged about with ease. In 1453 it required thirty wagons, a team of sixty oxen, a force of six hundred and fifty men, and nearly two months to transport Mahomet's huge cannon from Adrianople to Constantinople, a distance of one hundred and fifty miles.* Today a locomotive with one car and five men would do the work in ten hours. A huge hotel four hundred and sixty feet in length and two hundred feet in width at Coney Island is put on trucks resting on rails, and on April 3, 1888, is by six powerful locomotives moved inland from the sea a distance of three hundred feet. More wonderful than all are the plans to carry great ships on railways. Between the Bay of Fundy and the Gulf of St. Lawrence, a ship's railway is soon to carry ships of twenty-seven hundred tons, and gunboats in any number, while the Eads Concession Company are to construct a road over the isthmus at Tehuantepec that will transport loaded vessels from sea to sea, and thus for a world's marine annihilate the neck of a continent!

TRANSIENT SPLENDORS.

The latest figures of the wealth of the railroad empire are presented by Allen T. Rice in the *North American Review*, who recently said that the United Kingdom of Great Britain had \$1,080,000,000 and the Unit-

* Gibbon's Rome, ch. 68.

ed States \$18,339,285,842 invested in railroads, and a total of 170,000 miles of track in these two countries alone. The immense wealth of Cræsus became a proverb, but modern railway kings are richer. Cæsar had chariots of silver, with trappings of gold on the horses; but the richest men in Rome never rode in a \$150,000 palace car as does Mr. Pullman and his family; and the spectacle of the president of this land of railroads moving out of the national capital in October, 1887, on a journey in a gorgeous train lighted with electricity, having all the comforts of a first-class hotel and the luxuries of a millionaire's mansion, and representing property worth \$200,000 was never seen on earth before.

MORE WONDERS.

Great cities are great railroad centers, and a palatial railway station is often at once a mart of commerce and a mighty rendezvous, requiring an army of men and beasts, and intense activity. It is a center within a center, out of and into which the journeying nations rush in perpetual haste and eternal motion. In 1838 there were three stations in London, now there are fourteen, and from these depart daily no less than two thousand two hundred and two trains, and as many more arrive. The daily trains out of New York, not including the Brooklyn bridge, number six hundred and twenty-one, and an equal number come in, and to manage these requires a local service of sixty-nine locomotives and four thousand seven hundred laborers. At Boston daily over eight hundred suburban trains go out and in seven railway stations, and perhaps a hundred more on longer routes, while Chicago claims that a steam railway train enters or leaves that city

every minute of the day. Neither the might of Babylon, nor the splendors of rich Antioch, nor the opulence of Rome ever furnished such facilities for transportation, nor beheld such swiftly running and hurrying multitudes. Time and space are annihilated by telegraph, telephone, and steam travel. Thought is transmitted in this great country over and upon five hundred thousand miles of electric wire with the quickness of lightning. Mortals converse audibly with one another, and their own voices are instantly heard although a thousand miles apart. Gigantic and palatial chariots convey humanity at a speed which were it kept up constantly would bear them over the earth's surface fourteen hundred and forty miles a day. Huge steamships of unprecedented power move through the ocean five hundred and three knots in twenty-four hours, and steam carries the traveler from the shore of the Pacific to the tomb of Tamerlane, from Manitoba to Ethiopia, and from the tops of the Andes to the northern midnight sun!

A LAST TIME TOKEN.

The simple minded, unstudious believer complains of the profundity and obscurity of the sacred prophecies, especially the symbolic in Daniel and John. The beasts and numbers, how can he fathom their mysteries? How store his mind with a crowd of historical facts with which to compare them? How read out of these the signs of our extraordinary times so as to see the way to faith in a nearing consummation? Well, then, here is something easily understood and appealing to all his senses. Ride in the fire and steel colliding, torch-like, lightning-like chariots. Lo, the air is burdened with sounds, the trees rush by as if flying

the earth quivers, the nerves thrill with a strange magnetism. Now read Daniel and Nahum and Isaiah, and compare. He will find a token of the hour which he can *hear* and *see* and *feel*. It is a prophecy accomplished, not in far off lands, but in his sight; not in past years, but to-day and now. Nay it is fulfilled by himself. He is one of the millions on millions who run to and fro with last time haste and furious motion as saith the angel. We are compelled to believe the things we are considering are heralds of alarm of some mighty change in time's history, some great event soon to come upon the earth, that shall prove catastrophic to the evil, and joyous to the good. After the day of preparation comes the day of crisis and account. After the rushing nations comes the rebuke of God for sin and language significant of judgment. After the time of the end must irrevocably come the END itself. Best of all, if these cars herald the coming of Him who was crucified for lost men, and "whose car the winds are," and who in His own great day —

"Shall visit earth in mercy; shall descend,
Propitious, in his chariot paved with love;
And what His storms have blasted and defaced
For man's revolt, shall with a smile repair."

COWPER.

CHAPTER IX.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. Matt. 24 : 14.

The one great, joyful sign. LANGE.

ALL THINGS QUICKENED.

"The pulse and the pace of the world has been marvelously quickened during the nineteenth century," writes Rev. Josiah Strong, and all writers give as one prime cause, man's grasp on the strong forces of nature. We have cited many scriptures that appear to point out an accelerated, quickened, hurrying, rushing condition of things in the last times. Ours is a season of haste. Hurry up, hurry up! is man's constant cry to his fellow. All things go with a rush, and he that performs any task the quickest is the best fellow. "Means of inter-communication," says Joseph Cook, "have been improved more in the last eighty years than in the previous eight hundred years. Steamships and locomotives are an invention of our century; and flying as shuttles from shore to shore and sea to sea, are weaving an entirely new web of international relations." (Lecture 187.) To-day there are no "hermit nations;" all are massed and centralized. Extremities are not; centers are everywhere. There is a fullness in history, discovery and science, that appears to argue no times beyond ours. We are convinced that Jehovah's work is being "cut short," and moves rapidly to its "finishing." Rom. 9 : 28. The world is "suddenly" to termina

(Mark 13: 36), and the rushing "multitudes" enter "the valley of judgment." Joel 3: 14.* Earth is to have a baptism of fire, "and the works therein shall be burned up." 2 Pet. 3: 10. All of man's glory shall cease. The proud ship will be stayed, the swift trains stand still, the screech and roar of the steam whistle be hushed to silence by the louder voice of the archangel and the trump of God. All evil things shall fade, but he who wins Christ by sacrifice, crosses and faith shall live forever and ever.

A WORLD-WIDE MESSAGE.

One mighty work accomplished, and the End is here. "Out from" the nations of this age, a chosen people are to be gathered (Acts 15: 14), and the gospel of Jesus is the grand agency of this gathering. Hence a world-wide proclamation of it becomes necessary. The responsibility for so doing rests upon the enlightened peoples, and the church is to win for Christ his elect bride. It is her golden opportunity. This glad gospel must and "shall be preached." It is not to convert all, but to "witness" for Christ to all, for or against him who hears. If received it is a savor of life unto life; if rejected, a savor of death unto death. 2 Cor. 2: 16. If a nation reject its testimony, its doom is sealed. Pushed on by unwonted forces, the testifier is swiftly on its way to the nations. The *London Christian* (June, 1888) says, "Political movements have thrown open the gates of all nations to the Gospel; facilities for travel render access to them easy, and this generation will see Matthew 24: 14 accomplished." Missionary Anderson says steam travel is making the work easier in India. So it

* So Gesenius, p. 344.

would in China; so it would in Soudan. When Rev. J. H. Taylor, the bold originator of the China Inland Mission, in 1853 went from England to China, the voyage occupied over six months; steam travel covers the distance in five weeks. The Suez canal shortens the distance to India, China and Japan one half. The hissing engine, whether on ship or wheels, meets the wants of the times. What a contrast is seen when we read in McKenzie's "History of the Nineteenth Century" that "toward the close of the 18th century Lord Campbell accomplished the journey from Edinburgh to London (three hundred and ninety-nine miles by rail), in three days and three nights; but judicious friends warned him of the dangers of this enterprise, and told him that several persons who had been so rash as to attempt it had actually died from the mere rapidity of the motion," as compared with the same journey made now, not in seventy-two, but in ten hours, and also with the experience of Rev. Dr. Talmage who in a sermon on the signs of the times says, "Forty years now are worth four hundred years once. I came from **Manitoba** to New York (eighteen hundred and fifty miles), in three days and three nights. In other times it would have taken three months. In other words, three days and three nights now are worth three months in other days." In a missionary address at London Dr. A. T. Pierson said, "This is an age of steam and telegraph. While Methuselah turned round we have gone around the globe."

IN THE RAPIDS.

In striking language Dr. J. Strong states our time thus: "Steam and electricity have mightily coo

pressed the earth. The elbows of the nations touch. It took Dr. Atkinson eight months to go from New England to Oregon in 1847; when he returned the journey occupied six days." (Our Country.) In a graphic manner surpassing fable, Rev. Joseph Cook yet truthfully describes the marvelous quickness of action which we have sought to portray as a prophetic feature of these last days. He says: "Electrical communications now, or soon will, carry news and thought around the whole globe six times an hour. Mr. Gladstone rises in Parliament to begin his argument on the Irish question, and in Chicago I buy a full report of his speech before he begins. Your friend stretches out his hand to you by telegraph from London, and his electric palm strikes yours on this coast at least four or five hours before it is stretched out. The noise of the bombardment at Alexandria is heard around the world before the muzzle of the guns cease smoking. Mr. Freeman, the English historian, says that the most striking circumstance in modern civilization is, in his mind, that an American president may read a message at noon in Washington, have it flashed under the Atlantic, commented on by the principal journals of Europe, their comments flashed back and published here the next morning from sea to sea. The chief newspapers of the world are strung on one telegraphic wire." — Monday Lecture 187.

And over the floor of the oceans are laid one hundred and fifteen thousand miles of electrical wire, and every mile of this wire, and every far-reaching railroad, and every swift steamship, is available to the ministers of Jesus to send or fly on the wings of the morning and tell at its very extremities the lost world

of a Savior's redemption. The prophetic chariots' tireless iron wheels, like the wheels of the spheres, roll on by day and by night. Let the railway train speed on its course over all lands. It has its mission. Sin and worldliness, vice and crime go in its track, and ever will, but there also goes with it the blessed Bible, the Gospel of our Lord, and the feet of the preacher. It will not convert an evil world, but it is an auxiliary to quick work, a civilizing agency, and is already taming the semi-barbarous peoples of Central Asia, and may do as much for the dark souls in Africa.

RAPID PREPARATION.

Missionary enterprise opened a century ago, but its great expansion has taken place chiefly within fifty years, and began with the introduction of steam travel. Steam's place is "in the day of God's preparation." Nah. 2: 3. Dr. George Smith, of Edinburgh, said in an address at London in June, 1888: "A hundred years ago in all the non-christian world of five hundred and seventy millions, there were not three hundred evangelical converts; now three millions are numbered." But gains from 1810 to 1850 were very light, and scarcely appreciable even counted by decades. Now for many years gains are counted by ten thousands. Scarce a nation is without a missionary station, and all nations have been visited. China, where nearly a third of the race is found, has nine hundred workers, and a station in all of its eighteen provinces. Taylor asserts: "The whole country open to the missionary. We travel with safety. Ever where we find an open door and a hearty welcome. Thibet, the last "hermit nation" in Asia, is invaded

at last by the Moravians. All the isles of the sea have heard of Jesus. If any nation has no missionary it is in the African Soudan, whose population is not half that of India, nor taruaqer that of China. But the "dark continent" is invaded and being engirdled by gospel workers.

A CRISIS IN MISSIONS.

Now a new impetus is given, a new era has dawned. God commissions the Anglo-Saxon race to tell the nations of His love in Christ, and the Church of Jesus is working out her destiny. In twenty-five years He has opened the gates of access to six hundred millions of people. As the field opens the scale of action broadens and widens. There is a rush to the task. In America this year, two thousand students in colleges devote themselves to the work of missions, and appeal for aid. Dr. Pierson says the number in both the United States and England is not less than three thousand. These include men and women, who rush toward the open door to tell all the nations of the Redeemer. Who will arm them with the sinews of war? Fourteen hundred delegates from one hundred and thirty societies, and from all nations in all parts of the world, met in a great missionary conference in London, in June, 1888, and all agreed that the Church has arrived at a great crisis—the crisis of missions. Unexampled success had attended their labors within ten years. The Earl Harrowby, president of the British and Foreign Missionary Society, said there was only one great language that had not in 1887 a complete translation of the scriptures, viz., Japan, no less than two hundred and eighty languages already having the Bible. If this is so,

then the End impends as by a hand's breadth. Earl Shaftsbury declared that the work of proclaiming Christ to all should and might have been done "fifty times over," and the veteran missionary, Simeon H. Calhoun, when dying cried, "It can be done in twenty years, if the church will awake and do it." Perhaps referring to Thibet, Henry Ward Beecher said, "I know of but one tribe or people who have not at some time received the gospel as a witness."

THE WORLD WARNED.

Within a few years immense quantities of literature on the last things and coming reign of Christ have been sent to every missionary station on the globe, and the feeling and faith of very many of the noble army of workers is expressed in the words of Rev. W. N. Armstrong of Burma, who "observed to the late London Conference, that many of the discussions had been conducted as if ages were at our disposal for the doing of the work. The Lord had said, 'Behold, I come quickly,' and there is no time to lose." (London Christian, June 22.) In words that burn, Rev. L. Osler of Providence, R. I., writes, "What a mighty avalanche of truth, in printed form, has swept over the world within a few years on the subject of eschatology! Wherever commerce has extended its sway, there the message of the coming King has been carried. Books, pamphlets, tracts and papers by the ton have been scattered like autumn leaves. 'Many have run to and fro, and thus knowledge has been increased.' The discovery of the practical use of steam and electricity was reserved for the closing days of this world's history, when the King's business would require haste." (Messiah's Herald.)

WILL IT BE DONE?

"Before the end of this generation," says Bishop J. M. Thoburn, we ought to expect to reach every land." "Not indeed the conversion, but the evangelization of the world is in our power," declares the *London Christian*. Joseph Cook writes, "The end is coming of our conquest of the world. The best scholars affirm that it is quite within the power of christianity to bring the knowledge of the spoken or written gospel before the end of this century to every human being. It will be preached in all nations for a witness to all peoples, and then cometh the end. The first half of that prophecy has been fulfilled or has nearly been accomplished; and if so, who doubts that the second half will be also? *Then cometh the end.*" (Lecture 187.)

ONE GREAT JOYFUL SIGN.

The sacred prophecy that heads this chapter names an important work and a momentous issue; the work is evangelizing the nations, the issue is "the end of the age," as seen in Matt. 24: 14 and 3.* Dr. Lange well styles this final work, "the one great joyful sign of the approaching end of the world, which contrasts with and outweighs all the preliminary sorrowful signs." (Com.) And Dean Alford writes of the "two great signs of the end drawing near," one "the apostasy of the latter days," and the other "the universal dispersion of missions." (Com.) The church's relation to this last work and the end is admirably expressed in the language of Rev. A. B. Simpson, who in *Work, Word and World* writes, "We can hasten the coming of the Lord. This gospel of the kingdom

*The consummation of the (*aionos*) age. Diaglott.

must first be preached in all nations, and THEN shall the end come. So that this 'blessed hope' is a mighty incentive to missionary zeal." Just such a work and such a zeal is divinely and solemnly enjoined upon Christ's church in 2 Pet. 3: 12. "It is the one joyful sign," cries Lange. Speed it on then, O Church of Jesus, speed it on. The *London Christian*, in view of the present vast extent and increasing spread of Christian missions, exclaims, "Surely the advent of the King cannot be far away! One of the signs which is most conspicuously identified with it is even now being fulfilled before our gaze, viz., the witnessing gospel to the nations. And if this century is to accomplish it, what is to hinder the next century ushering in The Golden Dawn?"

BLESSINGS ABUSED.

The increasing knowledge, the skill and genius under God, which has enabled man to originate the fire-engine, the swift ship, and even to "send the lightnings that they may go and say here we are," (Job 38: 35,) and thus "His lightnings be made in a true sense to 'enlighten the world'" (Psa. 97: 4), and which has solved the problem of rapid inter-communication for this remarkable century, to answer, said Newton, to a prophecy, is admirable. But the intense secularity, the greed and rapaciousness, the fostering of pride, the mad ambition to be rich, the miserly hoarding of gains, and the overmastering forgetfulness of God, attending all advanced science is to be lamented as a grievous sin, and sadly shows an evil world's tendency to abuse blessings while using them. Hence, comes at last, Judgment, the "rebuke of God to the thoughtless, rushing nations. (Isa. 17: 13.)

comes sudden and swift and terrible. And the nations that forget Him and the chief end of human existence here will be smitten in a night like the armed hosts of Sennacherib that were seen in military glory at even, but in the morning were not (verse 14). Very natural is human pride at the present splendid scientific and engineering achievements, but the Maker has His use for all, and his plans will first and last be served. They of beautiful feet who bring glad tidings to lost souls, and who go at His command to plant the Cross in all lands, are His chosen, and He whose purposes will ripen fast, gives them swiftness of feet to "go out quickly" and do His will and cut short His work, while the world-man sees not God's hand in the marvelous and unparalleled rushing to and fro of the millions.

SOLEMN QUESTIONS.

Deeply impressed with the stupendous grasp of thought in the divine predictions, their sublime range, and close relation to the "one great, last, joyful sign," there is with us not a doubt but that our place is in the latest years of "the time of the end." The next great event is THE END. And our sign is but one of a thousand prophetic fingers pointing to the nearing consummation. Shall we blindly and madly close our eyes to the light? Others may, but we cannot. Others may oppose, but we dare not. In the light of striking, ever visible tokens and an avalanche of evidence, there is no room to be aught than wise, sincere and candid believers in the speedy return of the Messiah's Head and the world's Judge. But who will be the day of His coming? Should not the question press itself home to conscience and intellect—

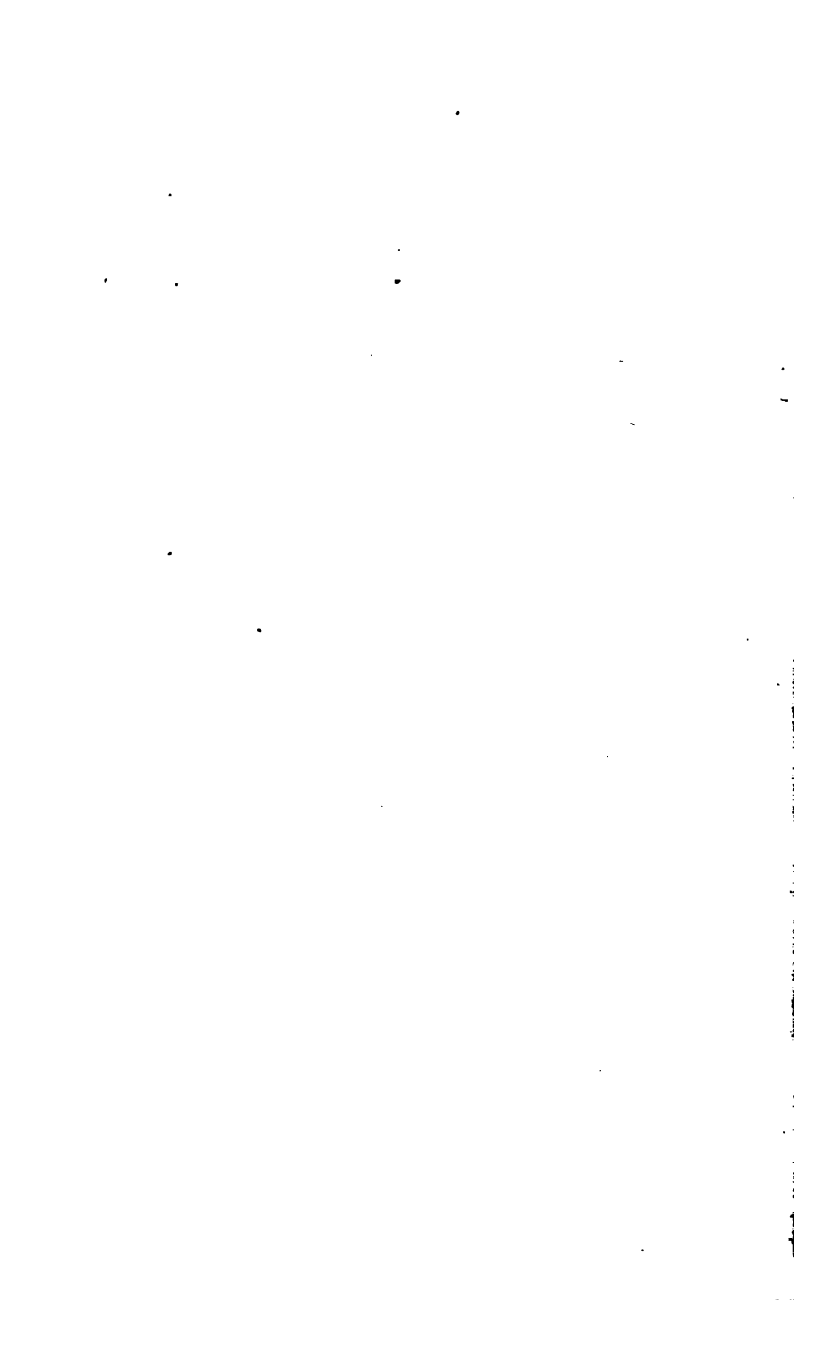
am I in Christ? Am I washed in His blood? Am I ready, working, waiting, watching? Do I love His appearing? We daily behold the lightning-like chariots that heralded the coming glorious morning, and by the mimic flashes that play around these cars of fire and steel are reminded that when He comes, "as the lightning flashes from the east unto the west, so shall be the coming of the son of Man." We should therefore watch and pray always, for if we miss the golden gate, *all is lost*.

THE COMING CHARIOTS.

Beyond and behind man's chariots of flaming iron, is another chariot host, swifter, grander, more stately, more terrible; it is the chariots of the cherubim, the chariots of God, who will one day "come with fire and with His chariots like a whirlwind" (Isa. 66: 15), for "the chariots of God are twenty thousand, even thousands of angels" (Ps. 68: 17.) The track of this royal car is the flaming skies, its wheels are burning flame (Dan. 7: 9), its torches the lightnings. (Ezek. 1: 13.) Of old in such a car God caught away a holy prophet into the heavens (2 Kings 2: 11), and encircled another with a "mountain full" of them in the hour of his peril. (2 Kings 6: 17.) His chariots are now, as with Elijah, "the chariots of Israel." His angels are the subtle horses thereof. On the mystic cherubim He rides, He flies. (Ps. 18: 10.) With pomp and pageantry, such as earth's monarchs and millionaires never saw, the blood-washed crowned church of Jesus, rising from the tomb from the sands of time, will in these glorious vehi ascend the skies to meet the Lord. (1 Thess. 4: Happy Day! For now the Bridegroom is with

Bride, and her days of bliss are the years of eternity. Already the fiery steeds are harnessed to the royal cars. (Ezek. 1.) Already is the King knocking at the door. (Rev. 3: 20.) Already do we hear from the invisible chambers the rustling of the robes, the bells of warning, the uprising of all heaven for the impending journey. The trumpet is sounded—the cavalcade begins its awful march. Prepare, my soul, to meet Him! Who can cry with Spurgeon,—

“All hail, Jesus! All hail! Our soul pants with delight at the coming of thy approaching chariots, and can only cry, come quickly.”



CONTENTS.

CHAPTER I.

PAGE

Introductory, expository, critical and historical. The terms in use in Nahum. The red, the scarlet, valiant men, heroes, worthies. The rememberer. Watch! 3

CHAPTER II.

The subject unique. Rapid transit. God in history. Our times predicted. ✓ Swift travel foretold. The Bible harmonious. Running quickly. The moving millions. Prophecy fulfilled. God's word true. 17



CHAPTER III.

The strange chariots. Peculiar prophecies. Nahum's time and style. A train at night. Ancient chariots of wood. The scythed chariots. Cars of fire and ✓ steel. Steel named once in the scriptures. The age of iron. 32

CHAPTER IV.

Real fire in an ✓ iron chariot. A new thing on earth. Prophecy and history agree. Raging chariots. Hebrew terms explained. An experimental test. A rare musical car. Carlyle's metallic demon. 53

CHAPTER V.

Cars raging over the world. Collision of cars. The eat broadways. Danger on the rail. ✓ Cars with lamps. The trembling trees. Monster locomotives. A striking likeness to the lightning. The sagacious Pool. Shooting trains. A terrific sight. Faster and faster. Be ick. 69